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Emancipation Number

The Christian Socialist

The Golden Rule Against the Rule of Gold

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In 1863 Lincoln said: "I see in the near future a crisis approaching that unnerves me, and causes me to tremble for the safety of my country. As a result of the war corporations have been enthroned, and an era of corruption in high places will follow, and the Money Power of the country will endeavor to prolong its reign by working up the prejudices of the people until all the wealth is aggregated in a few hands, and the republic is destroyed."

Labor is prior to and Independent of Capital. The effort to place Capital upon an equal footing with Labor means the return of despotism.

—Abraham Lincoln.

A. Lincoln

WAS HE A FAILURE?

In the fiftieth year after Abraham Lincoln, in the city where Lincoln was nominated for the Presidency, three hundred thousand white men, women and children are hungry. On Sunday, January 17, some of these hungry freemen were clubbed, slugged and shot at by the officers of the law, only a few blocks from the hall where Lincoln was named for publicly displaying the central petition of the Lord's Prayer, "GIVE US THIS DAY OUR DAILY BREAD," and for carrying a banner of black, the symbol of their woe, on which were the words "WE ARE HUNGRY!"

Throughout the land this bitter year will be semi-centennial commemorations of Lincoln's death. For in April of 1865, the great President died—he who had set free the black race. And this is 1915—half a century after.

And throughout the land this bitter year THE WHITE RACE is in slavery ten-fold more galling and more bitter. The black slave knew who had bought him; he knew who whipped him; for the man who bought him and whipped him ALSO FED HIM, CLOTHED HIM, SHELTERED HIM. A black slave was too valuable a property to be injured without grave cause. But the white wage-slaves know not who has bought them, nor whose hand lifts the scourge; they only know that THEY ARE NOT FED, NOR CLOTHED, NOR SHELTERED.

In this issue of the Christian Socialist, the sons of the black slaves are showing white serfs how they may both be freed. There may be working men who will scorn to read a negro's word. Such men deserve but to continue in their chains. An owner cares not whether he hires black or white, so long as service is done. Every strike threat is met by the threat of importing negroes. Black strike-breakers are making their appearance more and more.

If the white workers should organize, even to the last man, and leave the negro unorganized, their efforts are utterly in vain. Six million negro workmen will stand ready to leap into the places of their white brethren—unless they understand SOLIDARITY.

Send this paper to every worker you know, regardless of color. It is not intended solely for the negroes, although largely written by men of their own race. Let every worker see it.

Send it to every school child who learns the Gettysburg speech. Send it to every lawyer, minister, teacher, doctor, or clerk; send it to every American citizen who knows the story of Lincoln, and what he lived for, and how he died.

LET US HELP COMPLETE THE WORK FOR WHICH LINCOLN DIED. HE SET FREE THE BLACK RACE—NOW LET US SET FREE THE WHITE!

Chicago's Hungry Beaten in Streets

By Irwin Tucker

CHICAGO'S STREETS ARE FREE!

Interference with the Hull House hunger parade by the city police on Jan. 17 was declared illegal and unconstitutional by Judge Gemmill on January 28, when the charges against twenty-one persons, including Comrade Irwin Tucker, editor of the Christian Socialist, came up for trial. The judge dismissed all the city charges of "parading without license" after Attorney William A. Cunnea, formerly Socialist candidate for states attorney, had made an eloquent plea. Cunnea showed by innumerable legal citations that the State Supreme Court has many times declared that power vested in a superintendent of police to determine what parades may be held, and what may not, is unconstitutional, tyrannical, oppressive, and contrary to the genius of American institutions. The state cases were postponed until March 10. As the state charges grew out of the city charges, no further trouble is anticipated. One of the state cases was tried—that of Joseph Lachman—and promptly found not guilty.

This means that Chicago streets are free! You were late in receiving the paper because it was held back a few days to await this decision.

For publicly displaying the central petition of the Lord's Prayer "Give us this day our daily bread" on the streets of Chicago, a peaceable and orderly parade of jobless, homeless, unemployed men and women was clubbed, slugged, and shot at by plain clothes thugs of the police force on Sunday afternoon, January 17th. A rally of the unemployed had been held at Hull House, and it was decided to make a peaceable public demonstration. Police anarchists in disguise were in the meeting, seeking occasion to foment trouble. When the parade began, they forbade the hungry, homeless, unemployed men and girls to walk the streets; and when these would not comply they assaulted them with blackjacks and revolvers.

I was on my way to Hull House when the trouble occurred. Having seen the call for the meeting, but not knowing who was back of it or what the plan of procedure would be, I desired to attend and find out. As I approached Harrison and Halsted, I saw a crowd blocking the streets, with plain clothes bullies blackjacking men and assailing women. No violence was offered in return; the plucky little girls in the parade simply holding tightly on to their banners and refusing to surrender them even when mauled and maltreated.

Twice I asked the assailants who they were, and if they were officers I demanded that they display their authority; the only response being a rough curse and a refusal to show their stars. One of them was attempting to drag down and trample in the dust the banner containing the Lord's Prayer. I took hold of one of the sticks holding up this banner, one of the little Jewish girls held the other, and we walked on some two or two and a half blocks. Then a wagon load of officers in uniform drove up, and surrounded us. We made no resistance, and were hustled into a police wagon. The rest of the parade marched on.

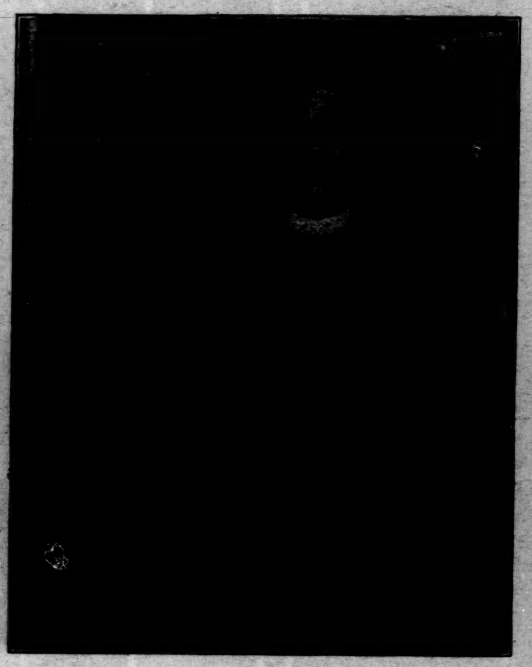
Give Us This Day Our Daily Bread

The police who imprisoned the men and girls who carried this sentence from the lips of Jesus Christ in public were headed by Captain James O'Dea Storen, of the Maxwell Street Police station, who had been indicted two days before by the Grand Jury on the charge of collusion with the "million dollar burglar trust." A series of revelations regarding the partnership between crooks and hold up men on the one side, and detectives and policemen on the other, has just been made before the citizens of Chicago. It has been shown that many of the police are simply crooks in uniform, preying on the underworld of vice and crime like vultures on a carcass. And it was a man indicted for leadership in this betrayal of official trust, treason to his uniform, and enmity to society at large, who headed the force of police that threw men and women into prison for crying for bread.

GIVE US THIS DAY OUR DAILY BREAD! By edict of these partners in all the crimes committed under the sooty heavens that roof Chicago, to repeat this petition commanded by Jesus Christ is a crime and an offense against the state.

Every winter about this time the "wave of crime" assumes enormous proportions. Chief Gleason only a short time ago urgently petitioned the city council to increase the force of patrolmen, to aid in the suppression of crime. Crime and unemployment go together. When men are denied a chance to work for a living, and when cold charity offers only an insufficient dole, and men confront the alternative of starvation or violence, large numbers of them choose crime. Men who are compelled to sleep packed like sardines on the bare floors of the municipal lodging house, and who are turned away in the bitter chill of a raw winter morning with no prospect of anything better the next night, will sooner or later lose all respect for and allegiance to the society which compels them to such conditions.

CHRISTIAN SOCIALIST EDITOR IN PRISON



In a Subterranean Cell of the Desplaines Street Jail.

The jail doors were opened to allow this picture to be taken of Comrade Tucker. He now feels like a real Socialist editor. All the Apostles and Martyrs, and most of the Church Fathers, spent much of their time in prison, so why should we be ashamed?
The gesture is that of benediction.

But there was no shadow of violence or of threatening anarchy in Sunday's parade. They merely wanted a right to say that they were hungry; they only asked permission to inform the world at large, that, as a group, they desired—NOT CHARITY, BUT WORK! They did this in words which the world has always regarded as sacred, as the center of its holiest utterance, the middle petition of the Lord's prayer.

And for the horrible crime of displaying the Lord's Prayer in public, they were treated like wild beasts—by men who had become wild beasts.

Scenes In the Prison

Inside the police wagon was a jolly crowd. Ten of us were hustled in, and five policemen forced themselves in upon us. The girls and men in the wagon struck up the Marseillaise.

"Shut up!" howled one of the officers, his face purple with rage; and he made as if to strike one of them.

"Look here, friend, let them sing," I advised. "You can't stop them anyhow."

"Shut up, you" he repeated, with less force.

"Why don't you help them sing?" I suggested. Then he grinned a sickly grin and allowed them to sing on without interference; while one of the boys beat time out of the narrow window with his hand.

At the station, one of the young officers began shoving the girls, and a policewoman abused them insolently. I advised both of them that this would not look pretty in print, and if they kept it up I would see that it got there; whereupon they ceased open abuse.

The Desplaines street police station was built in 1885, thirty years ago, and has never been changed or altered. The only sanitary arrangement in the cells is a gutter running clear along the row from cell to cell filled with running water. We were put in cells, sometimes four or five in one cell; I had only one cell mate, a man who had been discharged from the hospital Saturday night, but by a beautiful display of municipal intelligence was kept in jail two nights and a day for the crime of applying to the hospital for treatment of a bruised leg. The whole six hours that I was there—from 4 to 10 p. m.—the jail rang with the strains of the Marseillaise and an occasional snatch of the International, in Russian, French and English.

It was but a week before that in a sermon at the consecration of Bishop Sumner at the Cathedral of SS. Peter and Paul, in the heart of the slum district of Chicago, the Bishop of Southern Ohio, Theodore I. Reese, said:

"Conditions today are almost exactly similar to those immediately preceding the French revolution. There is the same thoughtless gayety among the upper classes, the same widespread misery among the low; and today as then, there is a great deal of superficial interest taken in the investigation of conditions by the upper classes. Marie Antoinette and her court at Versailles dressed themselves as shepherdesses, and thought that they were solving the problem of life. And today "slumming" and dabbling in social economics is fashionable among the rich. I am not saying that another French Revolution is sure to follow; I am saying that the conditions are similar, and it is for the Church to assume her leadership of the downtrodden now as she should have done it then."

The assault by the police occurred just four blocks from the Cathedral where this was uttered. It was the assault by the Swiss Guards on the ragged masses of Paris that opened the French Revolution.

Many persons have objected to the whole procedure of the parade, saying "What good could it do?" It is true that parades will fill no empty stomach, and pay no overdue rent, immediately. Their value is that this is the ONLY MEANS whereby the men who are actually suffering can bring their needs directly before the public. Charity Organization societies, and Committees on Unemployment, and newspaper reports, can only present statistics and comparative tables; inhuman and uninteresting. But a street parade is the only means whereby the public can be compelled to see in all its misery the mass of nakedness, hunger and cold which Unemployment means.

Such anarchists as the Chicago plainclothes police were in this instance, seen trying to make the dawn of peace come through blood. There is only one answer; working class solidarity that will break the power of organized greed. The working class organized economically and politically can bring about Socialism without bloodshed; and only so can it come in peace.

Lincoln and the Laborer

By Rev. George W. Slater, Jr.

General Secretary of the Christian Socialist Fellowship for the Colored Race.

Three-quarters of a century after the Revolution, Lincoln trembled at the return of despotism, seeing its coming in our competitive industrial wage system.

In a speech before an audience of workingmen he said: "In my present position, I could scarcely be justified were I to omit raising a warning voice against this approach of returning despotism." He characterizes the "returning despotism" as follows: "It is the effort to place **capital** on an **equal** footing, if not above **labor**, in the structure of the government. It is assumed that labor is available only in connection with capital: that nobody labors unless somebody else, owning capital, somehow by the use of it induces him to labor."

It is important for all working people to digest this further statement of Lincoln's: "**Labor is prior** to and **independent** of capital. Capital is **only the fruit** of labor, and could never have existed if labor had not **first** existed. Labor is the **superior** of capital and **deserves much higher** consideration."

The Socialist stands for giving to labor the **much higher consideration.** Isn't this simple justice?

In 1863 Lincoln said: "I see in the near future a crisis approaching that **unnerves** me, and causes me to **tremble** for the **safety of my country.** As a result of the war **corporations** have been enthroned, and an era of **corruption in high places** will follow, and the **Money Power** of the country will endeavor to prolong its reign by working up the **prejudices** of the people until all the wealth is aggregated in a **few hands, and the republic is destroyed.**"

To show that Lincoln was no mean prophet, let me quote you a Wall Street circular of March, 1892, reading as follows:

"We must proceed with caution and guard well every move made, for the lower orders of the people [the working classes] are already showing signs of restless commotion. Prudence, therefore, will dictate a policy of **apparently** yielding to the popular will until all of our plans are so far consummated that we can declare our designs without any fear of organized resistance. The Farmers' Alliance and Knights of Labor organizations in the United States should be carefully watched by our trusted men, and we must take immediate steps to control these organizations in our interest and disrupt them. At the coming Omaha Convention, to be held July 4th, our men **must attend and direct its movements, or else there will be set on foot such antagonizing to our designs as may require FORCE to overcome.** This at the present time would be premature. We are not yet ready for such a crisis. Capital must protect itself in every possible manner through combination and legislation. The Courts must be called to our aid, debts must be collected, bonds and mortgages foreclosed as rapidly as possible. When through a process of law the common people have lost their **HOMES** (think of it), they will be more tractable and easily governed (better slaves) through the influence of the strong arm of government applied by a central power of imperial wealth under the control of leading financiers. **A people without homes will not quarrel with their rulers.** History repeats itself in regular cycles. This truth is well known among our principal men now engaged in forming an imperialism of capital to govern the world. While they are doing this, the people must be kept in a condition of political antagonism. The question of tariff reform must be urged through the organization known as the Democratic party and the question of protection and reciprocity must be forced to view through the Republican party. By thus dividing the voters, we can get them to expend their energies in fighting over questions of no importance to us except as tethers to lead the common herd. Thus by discreet action, we can secure all that has been so generously planned and thus far successfully accomplished."

In 1864, "The world," said Lincoln, "has never had a good definition of the word liberty, and the American people are just now in want of one."

There can be no real liberty until the competitive wage system is abolished, the laborers have free access to the soil, the machinery of production, and the full product of their labor —yea, until the laborers who are the majority in brain, brawn, integrity, and numbers, rule the world.

SOCIALISM AND SOCIAL SERVICE

Discussion Between Secretary Slater and Editor R. R. Wright.

In an editorial in The Christian Recorder, an influential Negro church journal, R. R. Wright, the editor, made the following remarks on "Socialism and Social Service."

"Social Service in its relation to the church has nothing to do with Socialism. Many people confuse the two. The social servant attempts to prevent social diseases and to cure the same, i. e., to solve social problems, by working in harmony with the most advanced social laws handed down by sociology. Socialism says that there is one cure for all these ills, and that is for the means of production, the machinery of society, to be the property of the whole. Socialism is essentially economic, and believes that our ills are all on account of an improper distribution of wealth. When the state owns all the property (except wages, food, clothing, homes and fuel), directs all the industries so that the profits may go to society, just as the post office is now conducted by the government, and the water works, electric and gas lights are furnished by the city. We should solve our problems, say the Socialists. To do this Socialism endeavors to get hold of the government and enters politics.

"Socialism is to Social Service as Christian Science is to the practice of medicine. The social worker tries to work in accordance with the best advance in social science, just as the enlightened physician tries to work in harmony with the best results of related medical sciences. But the Socialist has one cure—collective ownership—for all social ills, just as the Christian Scientist has one cure—prayer and faith—for all physical ills. While much in Christian Science may be used in medicine, no physician will agree that Christian Science shall take the place of medicine; so while Socialism has much of truth in it and can teach the social worker much, yet Socialism is not identical with Social Service, which covers a much greater field.

"Then the motive of Social Service in relation to the church differs from that of Socialism. Socialism's motive is economic betterment. That of Social Service is spiritual and moral betterment. Socialism is the cry of men who would appeal to individual selfishness largely; while social work appeals to the idea of brotherhood. Its roots are spiritual. The two are not the same."

Slater's Reply

My Dear Friend Wright:—

On your editorial in the issue of The Christian Recorder for July 16, 1914, entitled Social Service and Socialism, I submit a few observations:

1. You say, "Social Service in its relation to the church has nothing to do with Socialism." Granting that, consciously, Social Service has nothing to do with Socialism, yet it is a fact that unconsciously it has, and, furthermore, consciously, it certainly ought to and even if unconsciously, it must have. Scientific Socialism is the only systematic expression of the social message of Jesus. It would express in the political and industrial life of the people of the world the spirit of the Gospel. Socialism addresses itself to the task of the abolition of wage-slavery, with all of its attendant and resultant evils. Wage-slavery is the main root of our social misery. Our wage system is the cause. Socialism aims directly at the cause. Social Service expends itself too much on mere effects. Just as the church was derelict in coming to do with the abolition movement in the matter of chattel-slavery, so the same is true of the Social Service movement in the church to-day. Finally, the church had to espouse the abolition movement. Socialists believe that Socialism is the next step in the evolution of the ages, and that Social Service, therefore, is a more conscious awakening of the church to its economic privileges and duties, which awakening will lead it to espouse the cause of Socialism.

2. Another criticism that you make on Socialism is, "Socialism is essentially economic and endeavors to get hold of the government and enter politics." This criticism cannot be a serious one, for it stands to reason that even Social Service, before it ever will be of any permanent benefit to society must, just as the prophets, Jesus, and the Apostles did, become largely economic in its teachings, enter politics, and form the governments of the world after justice. "The kingdoms of this world shall become the kingdoms of our Lord and His Christ"—a kingdom of justice—justice in **economics,** food, shelter, clothing, etc. The Socialist party, as any other party, takes no account of religions, **but if the Socialists do from reasoning, scientific research, and philosophy what is contained in economic teachings of the Bible, should not Christians, the Church, and its social service element say Amen?** The Socialist's position as to economic justice must be maintained first before any large measure of the kingdom of God on earth exists. Hence, the Christian Socialist.

3. I am sure that you do not mean to infer, although you seem to, that the Socialists do not take into account the most advanced social laws handed down by sociology. The leading Socialists are acknowledged sociologists, and some of the best in the higher institutions of learning and open fields of endeavor are ardent Socialists.

4. You say, "Socialism is the cry of men who would appeal to individual selfishness largely; while social work appeals to the idea of brotherhood." Your criticism here says entirely too much—it needs qualification. There is a "selfishness" and a "selfishness." If your latter clause means that Socialism does not appeal to the idea of brotherhood, you err egregiously, for Socialism has always made its

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The Lover of Humanity

By Rev. S. C. Garrison

Pastor Negro Church, Montpelier, Ind.

I have just received a letter from a nearby town inviting me to deliver an address on the 12th of February in commemoration of the lover of Human Justice, and while thinking the matter over, my memory went back to my boyhood days. Yes, I thought, I shall be glad to speak of the Great Lincoln, for was not I one with millions of my race who received the direct benefit of President Lincoln's proclamation?

But as the scenes of my childhood to the present time came before me I could but exclaim: "Yes, we love him, but how little we understand him!"

For the great liberator was a lover of humanity without regard to race or color. He did not love us because we were black, but because we were human, and he saw that the system of chattle slavery was as damning to the white working man and his family as it was to the black man and his loved ones. President Lincoln was not filled with sectional prejudice—but loved the oppressed in the land. In 1858 the great Lincoln said: "No man is good enough to be the master of another man."

I look out this cold winter night and see the bread lines and the vast army of unemployed, black and white, standing on the threshold of despair, just because Mammon rules—yes, our altars of liberty and justice have been over thrown—and here we, the sons, are begging for bread while the stores and warehouses are bursting from their fullness just because we have not understood. But then there is He of Galilee who taught us to fellowship one with another and have respect one for the other. We have not seemed to understand Him either.

Now you, brothers and sisters of my race—Jesus taught us that "greater love hath no man than he who lays down his life for his friends."

How many of us think of that when we sing, "John Brown's Body Lies Mouldering in the Grave, But His Soul Goes Marching On." No; the aristocracy of greed have seen to it that the truth about Brown must be kept from the workers, just as they have in the past kept the truth about Jesus from the working class.

The ruling class charged Jesus with sedition just because he wanted men to love one another—and the ruling class today, through their control of our public schools, teach that John Brown was a felon; he was also charged with sedition—and the sorrowful part is that many have been blindfolded from their true economic interest by this false teaching. How can the brethren of the race who are in the ministry look at the face of John Brown—and then refuse to hear the cry of the Oppressed? Brown heard us.

Many of them who are standing in the bread lines tonight are the sons and daughters of some of the men who laid down their tools at the call of President Lincoln and upon the fields they gave their lives that the nation might live and mankind might be free.

Whom has God used to help lift the yoke off humanity? Poor men always! Moses, Isaiah, Jesus, John Brown, Abraham Lincoln were all poor men. Jesus, speaking of himself, said: "The Son of Man hath no where to lay his head," yes, brothers, lots of us sing, "Oh, How I Love Jesus, Oh, How I Love Jesus," yet we don't seem to understand that thousands of sons and daughters of men have no place to lay their weary heads tonight. Why? Because the master class uses much power to keep the working class blindfolded with race prejudice—and sectarian prejudice, but thanks be to the God of Liberty, Truth and Justice, we are learning much of the blessed truth through the sunbeams of Socialism. We are learning to understand these great lovers of human liberty. Glory be to the God of Moses, Isaiah and Jesus! The great Lincoln understood Jesus, he also understood Brown, but it seems that most of us have yet to learn.

President Lincoln in his Gettysburg address in part, said:

"It is for us the living rather than the dead to take up the unfinished work that these dead have wrought and carry it on to completion, to the end that those who have here died shall not have died in vain—but that a government of, for and by the people shall not perish from the earth."

Brother and sister, we are here—are we doing our best to see that those who died upon those fields of battle 50 odd years ago have not died in vain? They heard our cry; it is our duty now to co-operate with their sons and daughters and many thousands of other brothers whose skins are white—who are giving of their time and money to attain a greater Emancipation than ever. For while the great Lincoln freed our bodies Socialism will free our minds, then there will be greater spiritual development. Until we have a more sane system of production and distribution it is insane to expect further spiritual development.

Brothers, look! and you will see that the small white farmer who is trying to pay off the mortgage has one chance in a million to be free. Look at the white tenant farmer in the cotton belt—his condition can not be told in words. No chattel slave in the cotton belt during the chattel system was ever in the same condition that the white and black tenant farmers are in today.

You see that the white worker is exploited just the same as the black—the capitalistic robbers do not care anything about a color line when they want to take the fruits of your labor from you. They do not care any more about the color of the skin of the working class than they do about the color of mules—they want the mules to pull the load. It is about time we learnt something from the mules—for they will kick themselves loose from the driver and the load when they are weary, and the road is uncertain.

The thing for us to do is to get together and work and vote for the co-operative commonwealth and the brotherhood of man. That is the only true way through which we can show that we love Jesus by our service to our fellow man.

To the brethren of my race who are in the ministry I would say: "Forget not the word of the Lord to the Prophet Isaiah—saying, 'Thus said the Lord; I will set a watchman on the wall and he shall warn his brethren that they stumble not and fall upon the sword, but if he shall not warn his brethren and they stumble upon the sword then the blood of his brothers will I require of the watchman.'" You are also told by the epistle of James not to be bound by money. James tells you that the 'riches are corrupted; that it is the hire of the labourers that have reaped down the fields and which is kept back by fraud. See James 5th chapter."

Brothers you also know that some of our race have become capitalistic masters and are exploiting their own brothers and sisters—forgetting that only a short time ago the great Lincoln lifted the yoke of the race. I pray that you consider the 5th Chapter of Nehemiah—and preach the word therein.

Yes! Proclaim Liberty to all the inhabitants of the earth, and thereby prove that we are worthy of the efforts that our brothers and sisters of white skins are making toward a higher civilization than we have yet attained.

In this way can we truly commemorate the birth of our Emancipator. And thus can we show that we understand the great Lincoln.

MISERY IN CHICAGO

Demands upon The United Charities of Chicago since Christmas have grown instead of decreased, says their latest report.

Over 7,557 families were befriended by the United Charities in December. This is 2,165 families more than were cared for in December, 1913—an increase of over 40 per cent! Think of it! In addition there was an increase of over 79 per cent in families that never came before for help. The greatest increase took place in the northwestern district of the society, where it was 65 per cent over December, 1913. In the central district it was 51 per cent, while in the lower north district, 41 per cent.

The increases in December over November are even more startling. In the West Side district there was an unprecedented rise of 97 per cent, while in the northern district the figure reached 88 per cent.

Daily over 700 families appear at the doors of the nine district offices for relief. In 80 per cent of them the direct cause of dependence is unemployment.

Figures are cold things. It is impossible to make them picture to the general public the intense suffering, the keen and bitter misery that they imply—this is visible only to the overworked interviewers in offices and the field workers who go in and out of the dismal tenements in the crowded parts of the city. With tears in their eyes, strong men are appealing daily to give food to the little ones at home. One man with quivering voice said at a district office of the United Charities: "I didn't want to come here to ask help. I'm willing to work. I always did care for my family without charity, but there's no work to be found and I cannot see them suffer. I've had all I can get at the grocery on credit; my relatives are just as hard up as I am, and my landlord hasn't had a cent of rent for two months, but he's patient."

Yet they are forbidden to say they're hungry!

THE DEPTH OF HORROR

Lieutenant-Governor Grafton D. Cushing of Massachusetts, chairman of the Massachusetts child labor committee, urges a law to forbid children of the poor from scavenging on the dump heaps, freight yards, ash barrels and markets in search of food and clothes and fuel, lest they steal something.

"In one Boston school district," he says, "125 of the 2,128 children at school do this work. They pick in all sorts of weather, with bare toes sticking out of their shoes on the coldest winter days. Their hands shake so that they can barely hold their bags. The ashes crack the skin."

The committee found that in the same district 1,628 children made a practice of visiting markets, freight yards and wharves and picking over ash and garbage barrels for ice, produce, fish, potatoes and wood.

"Frequently," the report says, "children pick from refuse barrels material which they eat upon the spot. In all scavenger work there is a strong incentive to theft."

Children starving to death may steal if allowed to satisfy their hunger from garbage. Therefore—forbid them the garbage! Did horror ever reach further than this?

SOCIALISM AND SOCIAL SERVICE

(Continued from page 3)

appeal upon the fact of the universal brotherhood of man, and from this fact has deduced its economic tenets. The Socialist appeal to individual selfishness (if you call it selfishness) is the same in kind as the Christian's, only the Socialist party narrows down to the economic field. They teach that the individual will find his largest good in the larger good of the whole. The Socialist teaches that the present competitive industrial system is an exploitation of the real producers of the necessities of life—food, shelter and clothing—the things we all struggle for, and of which nature is so bounteous a source. They teach that if the producers will form a co-operative industrial government, democratically operating the means and democratically producing and distributing the products of production, wherein society as a social whole receives more, that the individual will receive for his toil very much more of the good things of life. This is a commendable selfishness.

What Socialists Want

Rev. George W. Woodbey

Pastor Negro Church, San Diego, Cal.

Just as George Stephenson, the negro mail carrier, walked out in front of the beautiful new post office on the way home from his work he heard some one say, "Hello, there! Are you ready to give me your subscription for The Christian Socialist yet?"

"See here, John Parker; I believe you are as persistent as the unjust judge of which Christ spoke. And, besides, you have the aid of my wife. So I suppose I will have to capitulate."

"I am not much of a Bible student, but, my friend, I think you have your Bible allusions a little twisted. It was a woman whose persistence brought the judge to time. But I hope you are not comparing yourself to the judge."

"Well, really, to tell you the truth, I have paid but little attention to the Socialist movement, because, as a negro, I didn't think that it concerned me very much, as we always get the worst of it. But, I am in earnest now, Parker. Please tell, in short, and the simplest way possible, just what it is you Socialists are trying to get at, any way. I have listened to some Socialist speakers use a lot of high-sounding phrases which I didn't understand."

Standing there with his dinner pail in his hand, all covered with coal dust of the mine until you could hardly tell that he was a white man, Parker smiled complacently as he said: "You want to know what we Socialists are after. Well, that is dead easy, it seems to me. Now listen, and I will leave off all scientific terms, and come down to the plane of bread and butter. You and I are both working men trying to make a living. When we come to work, we find that a few men own the land, the factories, the railroads, the mines, in fact, all capital, so that we cannot work unless they say so. And when they do let us work, they keep the largest portion of what we produce. I suppose, however, some exceptions might be made in your case, as you are working for the public. Now, don't forget that our labor created all this capital, or tools with which we work. For, to be plain about it, stripped of all its trappings, that is all there is to capital. And then, in turn, these tools or capital, which we, the workers, furnish, are used by the capitalist to fleece us with.

"So you see, George, nothing can be done without labor. A capitalist, then, of course, is simply the owner of capital, and not being a producer he cannot furnish any capital, or pay us, the workers, for furnishing it. Instead, the capital is furnished out of that portion of the worker's product which the capitalist didn't let him take for wages. If labor had got all it produced, it would have owned all the capital, as well as the surplus product now taken by the capitalist."

"All well enough, Friend Parker, so far as the present situation is concerned. But, in the language of Boss Tweed, if you Sosialists don't like it, what are you going to do about it?" asked Stephenson.

"So far, so good, then. We Socialists would turn this whole plant of industry over to the entire people, just as they now own the streets, roads, schoolhouses, and public buildings, like the post office which you are working in, and have them operated under different departments, for the benefit of the people, in place of having them now owned by a few capitalists and operated by the worker for the benefit of these few private owners. I mean by this that we will take over all that the public now must use, leaving in the hands of private individuals such things as each uses privately. These factories, lands, railroads and mines we will then use under public departments, with a view to creating and transporting all that the people need, so that there will be no lack of anything. And there need not be, with our modern machinery. The post office department handles all the people's mail, and the departments yet to be taken over can do the same in their lines. We Socialists think it is about as easy for the people to do all the farming, manufacturing, transporting and other things for themselves as to do what they are already doing in the way of public enterprise. And when all the industries belong to the people, of course grafting will stop, because people don't steal what they are free to help themselves to. You see, the men in the post-office who stole several millions could put their loot into their private industries. But there will be no private enterprises under Socialism, recollect."

"But how will you get possession? Take these things away from the present owners?"

"Why, certainly. Don't they of right belong to the worker? And will not the present owners, who produced nothing, get as much public benefit out of them as anyone else, if he will do his share of the work?"

"But how can you make this confiscation harmonize with the Bible, which you Christian Socialists claim to believe in?"

"Well, let's see about that. It tells us of a time to come when 'They shall build houses and live in them, and they shall plant vineyards, and eat of them. And they shall not plant, and another eat, and they shall not build and another inhabit.' Don't you see that is just what we are doing now, and that the change is coming? 'The spoils of the poor are in your houses; what mean you that you break my people to pieces and grind the face of the poor? said the Lord of hosts.' The capital and other things now in the hands of the rich are but the spoils of the poor.

"What, according to the Bible, will be done about it? Listen: 'He shall judge the poor of the people. He shall save the children of the needy and shall break to pieces their oppressors.' The children of the needy can only be saved, in the sense here referred to, by breaking up this oppression and returning to them the product of their labor. Under the law God gave the Jews, the thief had to restore fourfold. But we will just take what the thief has his hand on at the time."

"Well, I reckon there is little use contending with you Socialists. There seems to be no answer. So, good-bye."

"Hold on a minute; we would solve the race problem of this and all other countries, by establishing the brotherhood of man which Christ taught," shouted Parker after the mail carrier, as he took his departure.

WHY THE SOCIALISTS MUST REACH THE CHURCHES WITH THEIR MESSAGE

Rev. G. W. Woodbey.

The first reason is, that the Socialist cannot win without reaching the millions of working people who belong to the various churches of the country. The only question is how best to reach them. I have found that there are a large number of our comrades, who seem to think that the way to do it is to attack the Christian religion as such. Or in other words that it is necessary to make atheists, infidels or agnostics out of the professed Christian before you can make a Socialist out of him. It is useless to deny that there are a large number of our so-called standard works, whose authors seem to have written more to teach anti-religion than Socialism. These books fill our propaganda tables everywhere, and we hand them out to the professed Christian who wishes to study Socialism.

I find that so long as that is done, it will not avail us to say that the other political parties have the same class of men in them. Because an all sufficient reply to that is that while the Republican party, for example, had Robert G. Ingersoll in its ranks, yet that party never circulated his works on religion, as Republican campaign documents. I submit that if they had, they would have made themselves in a measure responsible for what he taught on religion. I have not only been told by this class of comrades, but have read from the pens of others, that a man cannot be a Christian and a Socialist. Because our party circulates these opinions and declares them from the soap box, occasionally, I find myself compelled to keep on explaining when I speak to church people.

It seems to me that the only way to successfully reach the church people is to show the church member that the economic teaching of the Bible and of Socialism are the same, and that for that reason he must accept Socialism in order to stand consistently by the teaching of his own religion. I make it a practice to criticise the church members and the ministry very heavily for not following the teachings of the Bible on economics. As I view it, the Socialist speaker, when speaking to the Christian upon Socialism from the Biblical standpoint, should confine himself strictly to its economic teachings. I hold that I might just as well write books on baptism, and in it mix some references to Socialism, and have the Socialist circulate it, as for a Socialist to write a book on atheism or agnosticism, and mix in a little Socialism and ask the Socialist party to circulate it.

It is my experience, that when you show the church member how the Bible, in every line of it, is with the poor as against their oppressors, and that it is only because we have not been following out its teaching, that professed Christians have been found among the worst oppressors of the poor and that no man is entitled to be called a Christian who does not measure up to the teaching of the Bible, you have made the first step toward converting him to the idea that it cannot be done in its entirety without the collective ownership and operation of the industries. The church members must be taught that charity is only a temporary relief, designed to relieve the intensity of the suffering, while this system continues. I have known Socialists to make the mistake of denouncing all of the charitable efforts of the churches indiscriminately, forgetting that we ourselves are continually raising funds to help strikers and other sufferers.

What we Socialists need to do is to point out that the Bible itself does not recommend charity as the final solution of the problem of poverty. Another mistake is that we Socialists in talking with Christians ofttimes denounce the teaching, "Servants, obey your masters," when at the same time on the very street in which we are speaking, we are doing our best to observe the laws passed by our capitalist masters.

We social democrats claim to believe in majority rule, and if we preach against obeying the laws made by our masters while we are in the minority it is a suggestion to them to disobey as soon as we become the majority. The Christian religion with its golden rule, and other precepts, has taught a doctrine that has been all of this time gradually undermining the gigantic system of oppression, but did not seek to put the thing down until the people are made ready for it.

Not long ago I had a debate with a preacher who pointed out from our books a great mass of these attacks upon the Christian religion, Christ, God and everything sacred. I simply admitted that his quotations were correct, as indeed they were. Some of these quotations went on to show that the adoption of Socialism would result in the overthrow of not only the church but of Christianity itself. In reply, I proceeded to give a definition of Socialism and then insisted upon him answering whether in his judgment that would be the results, and made him admit that he did not think that would. I then told him that I was willing to admit that the Socialist as a party in my judgment are making a mistake in circulating that kind of teaching. But I contended that no mistake of the Socialist could relieve him from the responsibility of advocating what he must admit is a good thing, any

(Continued on page 10)

A Potato Patch Philosopher

By C. V. Auguste

Socialism as Seen by a Negro Sage Who Works all Day in His Garden and Philosophises At Night.

It goes as an axiom that all good citizens should be intelligently versed and politically active in the issue of their governments. This should receive a special emphasis, since we are living under a representative democracy.

It is very largely by the laws our representatives make, that the prices, qualities and healthfulness of things we use or work in are fixed. Every meal we take, every article we wear, every shelter that protects attests this proposition. When anyone feels no concern in his government, he belongs to the neuter gender. He is not different from a cabbage head. It too, is in the same gender. Why! Even a potato can see this point. It has eyes.

The dunce cap fits a certain class of our colored folks who persistently keep from voting. Some of us say, "what's the use to vote? We are not treated as we should be." This would be true, if not voting would cause us to have our desired treatment. It is by judicious voting, however, that we make our surroundings a little better for ourselves. A little more thought on how to vote would further add to our betterment. The trouble is, most of us are voting with certain parties that give us no voice in their primary or selection of candidates. They say it is cheaper to buy us at the election than to do so at the primary.

Of course, racial instincts in the selections of associates and private circles of preferments are the rights of each race to reserve for itself. However, in things that we must publicly use or patronize, there should be no unequal service or distinctions. This is guaranteed by Socialism. It is why some of us are asking, "What is this thing they call Socialism?" "Will it benefit us colored folks?" We propose to answer them after a few relative remarks.

Once this word Socialism, as a new party, was ignored by all the capitalist papers. They treated it to a conspiracy of silnece. They hoped to dig its grave, as did Herod hope to do for Christ. However, in thus digging these mole-working papers struck a hardpan of nearly a million votes. This busted their conspiracy. Socialism lives. Every paper "cusses" or discusses it. Sure, too, our colored folks are getting in a word. This is one of them in this little glimpse. We have a few men in the movement who are able to inform others who have never read on Socialism. Most of them have been reading otherwise. We now write them to examine this little sketch by one of their own race, inviting their attention to the first question, **What is Socialism?**

GLIMPSE 1

Socialism and the Government

Socialism is a co-operative method of conducting business to be owned and managed by the workers concerned. It is an international movement of the working people, and such of the leisure class as may be interested in the workers' betterment in good shelter and clothing. However, as this should be more in detail explained to new readers, here it is.

Socialism aims to abolish all speculative exchanges or deals such as rent paying, interest paying, profit-squeezing wages fixed by competitive labor market and all other profit-gouging schemes which exploit the public. Instead of these schemes the government—the people's agent—will conduct all important producing industries. All conveyances, distributions and prices of goods the public must use. Notice, Mr. Anti-Socialist, that while prices of articles are skylarking, and you, too, are flying off about them, that the price of a postage stamp remains the same. **It is just the same today.** Uncle Sam conducts no profit-squeezing business. He practices Socialism, only he doesn't go far enough. We Socialists want him to be the "whole cheese," the only executive boss in this government. Never thought of this before, eh? Here endeth your first lesson in Socialism.

You see, by this, that Socialism will substitute co-operative ownership for certain kinds of private ownership; of the railroads, express, telegraph, factories, ships, mines, oil wells and all sorts of industries whose products or services the public must use. These private concerns are leeching their patrons. They do as they please. You may pass all the "Regulation" measures you please. They will jump the fence. The profit-system will incite them to bribe and the officers to be bribed.

Socialists say, and even its opposers admit this much, that there are two boss governments in this country. The first was made by and for **"We-the-People."** The other is made by and for **We-the-Money-Specialists.** Its president is a Trust Director. Its army and navy are dollars. His cabinet are the reserve banks. The White House is on Wall Street, New York City. Its Congress are the "Insidious Lobbies," as President Wilson of the first government calls it.

Socialism seeks to show the voters how to

abolish this second government. It says take over all the tools of production, conveyances and distribution of supplies. Let Uncle Sam run these enterprises, dictated to only by a majority of the voters.

Summing up the demands of Socialism from these detailed explanations we get its footing as follows:

1. The voters must own and manage their government.
2. Things publicly used will be publicly owned.
3. Things privately used will be privately owned.
4. The greatest good for the greatest number.

These are the maxims of Socialism. Yea, they are its **Axioms.** They will solve all its problems, and X will equal No-Profit.

GLIMPSE 2

Public Equality, Not Social Equality

Under our profit system privately run, if you have the price, you can get the service, however heinous. Railroads charter trains to mobs on lynching bent. Autos, hacks, trolleys, boats, can all be hired, so as you have the stuff to "make the mare run." "The City of Churches" will give you a liquor license, as soon as you trot out three-thousand dollar Betsey.

If there were no private profit system, human life would be longer. As there would be plenty for all who work in some useful occupation, including those excused from labor, there would be little to fret for. No worry keeping the "wolf from the door." As we know, it is fretting, mostly, that is hastening that "inevitable hour" and causing suicides. No profits, our food would be purer; few unsanitary conditions, robberies, false weights, murders and insanity. The good book says, "The love of money is the root of all evil." Hence, it is Socialism, and not the church really that is following the good book in trying to make grass grow in the road to hell. The church upholds the profit system, hence again it is Socialism that will cause St. Peter to clear and widen his avenue for his increased guests. However, since this European war is on, he may have little to do. Old Plute may have to kindle additional furnaces.

Church, O Church! What have you to say on this subject of obliterating this "love-of-money, this root-of-all-evil" system? Why are not you, instead of Socialism, the David against this Goliath profit-system that is defying and cursing the army of humanity? Will you help Socialism to do what you should be doing, what the Christ founded you to do? The answer we get is between these dashes: ——— ———. "Poor Godless Socialism," as they term it, must "go it" alone. It alone, like the Christ, must preach against the money powers that "devour widows' houses;" that give the young no time to be children. Practically then, the church has divorced herself from her Bridegroom in matters humane. Hence, as it is, Socialism is praying alone in this world's Gethsemane for a co-operative commonwealth. It alone is preaching against the many toll gates; the many "pay-here" stations of profits between the gathering of the crops and the scraps it makes among a herd of boys around the table of a pitiful wage earner.

Since we cannot successfully form a national party of our own, as we can a church or a business enterprise, we should make the best of our political environments. From our individual viewpoint we see this best in Socialism. We see it by laying the bill of social equality on the table of evolution. Hence, we advise our people not to overdraw on their race zeal in matters co-equalizing white companionship. Our zeal must have knowledge or it hurts. Enough that we appeal to their conscience for like public accommodations for like pay.

GLIMPSE 3

Political Action

Under this love-of-money profit-system, some have enormously more than they need. It reaches away to the sky-scraping millions. Socialism says all honor to them, if their own labor had earned this pile. However, no one can millionaire himself by his own labor. He does so by using his brain to use the other fellow's hands. This has to be so and ought to be so, as long as the second chap allows the first chap to mortgage his labor. Socialism advises the second chap to make a draft on the ballot box. This is the only way, the peaceable way to be rid of this cancerous mortgage which the profit-system holds on the workers of the world.

GLIMPSE 4

Socialism and War

Socialism is opposed to war—war that the majority of the people don't declare. War—what for, and who for? War for profits, for markets; for envy, because the other fellow catches the trade apple thrown by the profit system.

You say you are opposed to war. Yet, you vote for parties that can, but will not stop feeding wars or unnecessary preparations for wars. On Sunday you pray for "Peace on earth, good will to men." On Monday, your party allows gasoline, horses and other supplies to go feeding the war flame. On Tuesday you again vote for your party and say, "I'm opposed to war!". No wonder you scared the rabbit when you blew hot and cold from the same breath!

Some of these war nations are now offer-

ing premiums for birth rates. A higher premium for boys. Boys for slaughter, food for buzzards and wolves. And all this, because of the profit system. Socialism says, "Remove this profit system and these international boundaries, and you kill wars." Queer that our educated preachers can see that we have too many brands of churches, wrangling over doctrines! They say something must be done to unify them. They can't see, however, that something should be done, as suggested by Socialism, to unite these slaughterous nations!

For opposing war and placing humanity above nationality, using its red card and flag as a symbol of this, some of them are after Socialism with a pack of hound lecturers. They even get in the pulpit and bark "Atheism and Anarchy" at Socialism. Instead of attacking its platform, the consensus of opinion of all its members, they jump on what "Tom, Dick and Harry" Socialists may say. They strike below the belt of its platform.

Socialism takes no side with church doctrines and controversies. The movement is purely economic. However, its ethics or ideals are those of Christianity, sectlessly applied. A few mistaken, but zealous Socialists, have scaled their party's platform by fighting for or against denominations, using the Socialist name. Socialism says, "Fight all you please, but keep my name out of it." Right; for after their skirmish is over and they have fainted and been camphored these denominations will all turn on "Godless Socialism."

NEW JERSEY'S COSSACKS

Deputy sheriffs hired by the William & Clark Fertilizer company of Roosevelt, N. J., shot down 19 strikers at the company's plant on January 19. Two are dead.

The strikers immediately sent a telegram to the Federal Industrial Relations committee, then meeting in New York, as follows:

Yesterday nineteen of our unarmed brother workers were shot down while standing at the railway station, by deputy sheriffs stationed at the Williams & Clark plant, who fired volleys without provocation into the dead and dying after they had fallen. This is another Colorado massacre, and we ask you to appoint a day and time in which our witnesses to these murders can appear and give testimony.

CHEMICAL WORKERS' UNION,
Julius Jaeger, Secretary.

Chairman Frank P. Walsh immediately dispatched two of the trained investigators to the scene, ordering a report not later than Saturday of that week.

The mayor, the chief of police, and all the citizens of that town unite in testifying to the cold bloodedness of the murder; and even the New York Tribune, usually the last paper on earth to say anything favorable to the cause of labor, says:

"The shooting was unnecessary and unprovoked. There was no rioting. Nothing in the course of the strikers went to show that they were armed to resist the authorities. This was worse than the Ludlow battle in the Colorado coal strike. It is significant that several of the strikers were shot in the back. Nothing more brutal and outrageous ever came from a labor disturbance. Ethically, what they (the gunmen) did, differs no jot from cold blooded murder."

There has arisen as a result of this latest outrage of mercenaries in the war of capital on labor, a cry for the organization of a State Constabulary in New York and New Jersey. This cry will be raised in every state, to further the organization of State Cossacks. To acquaint yourself with the subject, read James H. Maurer's book "The American Cossack," advertised in this paper. If State Cossacks are established the murder of workers will simply be done more thoroughly and with better science and skill. Read what Maurer says, and be ready!

SEATTLE ORDERS JOBLESS OUT

Seattle has ordered its unemployed men to "move out of town." Dozens have been arrested for going into restaurants, ordering meals and then "charging it up to the city." The severity of the treatment of these homeless and hungry men is in marked contrast with the treatment given last year to the howling mob which marched up and down the streets of Seattle, burning, looting and destroying Socialist meeting-places, while the police and navy officials watched and cheered.

LABOR'S RIGHT

Judge Louis D. Gibbs, of the Bronx Count, Court in New York, two weeks ago directed the jury to bring in a verdict of not guilty in the case of five members of labor unions on trial for having caused a strike and threatening with violence their employer and men brought to take their places.

"I fail to see where any crime has been committed," said Judge Gibbs.

"Labor has the right to organize to protect its rights; to use every legal method to get shorter hours and higher wages. If in so doing, somebody else is injured, labor should not be held responsible for it. They have the same right to protect themselves and if necessary to drive a person out of business that a business man has when he reduces prices to drive his competitors out of business."

ROBBERY BY PRIVATE INSURANCE

Judge Rufus M. Potts, state insurance commissioner, proves in a report of some 35,000 words that the people of the state of Illinois are paying SIXTEEN MILLION DOLLARS A YEAR more than they should to private insurance companies. Many of these companies are paying 45 per cent dividends annually; while the comparative tables show that rates are higher in Chicago than any other city in the United States, and average double the rates in New York City.

The Springfield Times, commenting on the plan for state insurance in Illinois, says, "Fires are misfortunes, and no corporation or trust should be permitted to seize upon the necessity for protection against misfortune as a means for exacting enormous profits."

But that is just how every trust makes its fortune. It corners a necessity, and then coins the public dead.

REV. E. E. CARR LECTURING

The Rev. Edward Ellis Carr is now lecturing at different points in Florida. He is being dated north on his way to the General Fellowship Conference to be held in Baltimore.

STRIKE AT THE ROOT!

Secretary of Labor Wilson again demands congressional legislation against mercenary thugs hired to intervene in labor disputes. He would forbid the transportation of such men between the states. But this is striking at the fruit, not the root, of the evil growth. Absentee control of labor demands the maintenance of private armies to beat down rebellious slaves. The only way to abolish hired thugs is to abolish capitalist control of industry.

CHRISTMAS—A RECITATION

By Charles F. Johnson

Christmas comes but once a year, as everybody knows, and when it comes, it brings good cheer, to drive away our woes. It is but right that we should think about the reason why this day is kept by millions more, the same as you and I.

Full nineteen hundred years ago upon a winter's morn, the child that we call Jesus in a cave in the rock was born. That child, He grew like you and me, He walked and talked and ran, He learned his father's trade, became a humble workingman. When at the age of thirty, He left his village home, He took with Him a dozen tramps, and round the land they'd roam. He preached a glorious gospel to the workers of the land, but with the rich men of his time, He could not get a stand. He shunned the "good folks" of His day, the Pharisees and others; He chose the sinners rather than they; the poor men were his brothers.

To stop his teachings traitorous the rich were at a loss; and when at last they got a chance, they hanged Him on a Cross. They nailed His hands, and nailed his feet, and raised Him up on high; they put a thief on either side and left Him there to die.

What tho' they slew the Son of God and hanged Him on a tree? His teachings live thro' all the years, and speak to you and me! What tho' men took his saintly name and made of it a fake, and slew each other with the sword, or burned them at the stake? What tho' the Church today's a sham and palsied to the core? The teachings of the Carpenter are felt as ne'er before.

Tho' God has said "Put up thy sword" and "Thou shalt kill no more," the masters of the world today have plunged us into war. A war that means for Christ, contempt, for "Peace on earth" a sneer; they promise Heaven when we die, but give us Hell right here. Christ's "Suffer little children" now is used in a different way; it's "Suffer them to come to us; and work ten hours a day. Ten hours a day, and blamed small pay, and we'll charge their parents rent; we'll blast and wreck the little lives for the sake of our ten per cent."

But the workingmen of all the world, united soon will be, and put an end to crime, and war, and want and misery. Then "All men shall be brothers," and "none shall be afraid," when the teachings of the Carpenter the world anew has made. He had no place to lay His head—today there's many another; we think of Him at Christmas time, our Comrade and our Brother.

BRAINS

In the coconut groves of Africa,
Peace, quiet and plenty reigns;
And the monkeys there they frolic and play—
These monkeys that have no brains.
And the mumma monks and the monkeyets,
They have nothing else to do
But to frolic and play the livelong day,
And luscious cocoanuts chew.

In industrial marts of America
Peace, quiet and plenty reigns;
And the people there they freeze and they starve—
These people so blessed with brains (!)
And the woman there, and the children, too,
They labor from morn till night,
While for husbands and fathers and brothers and sons
There is no work in sight.

For the monkeys a plenty spells Picnic,
And a picnic they surely do have.
For the people a plenty spells Panic—
And then, amid plenty, they starve.
The clothing, the food, the houses they make
They hand to a favored few,
And then they lie down to freeze and starve!
I don't understand it. Do you?

—M. J. Connolly.

RACE MUST NOT DIVIDE

By W. E. B. DU BOIS

The present breach in the Socialist Party between Nationalists and Internationalists is the inevitable result of racial prejudice. There has long been a desire among certain Socialists to confine Socialism to the white race. From that it is but a step to confining it to the German nation or the English nation or any other chosen people of God. When will humanitarians learn that human uplift can have no smaller boundaries than the boundaries of humanity?

WORSE THAN WAR

Lewis T. Bryant, New Jersey State Commissioner of Labor, stated in an address before the A. F. of L. convention that the loss of life in this country from industrial accidents and industrial diseases shows totals far more appalling than the losses in the European war. "Out of a normal industrial army of 36 million," said Mr. Bryant, "there are about 3,000,000 incapacitated for full service, one-third of the number suffering from preventable causes and another third from causes controllable."

Wage-slaves differ from bond-slaves chiefly in that the bond-slave was... were fed, clothed and sheltered all winter, when they could not work, but the "fr... and shivers all winter, because it is to nobody's profit to hire him.

MILLION-DOLLAR DEBUTANTE

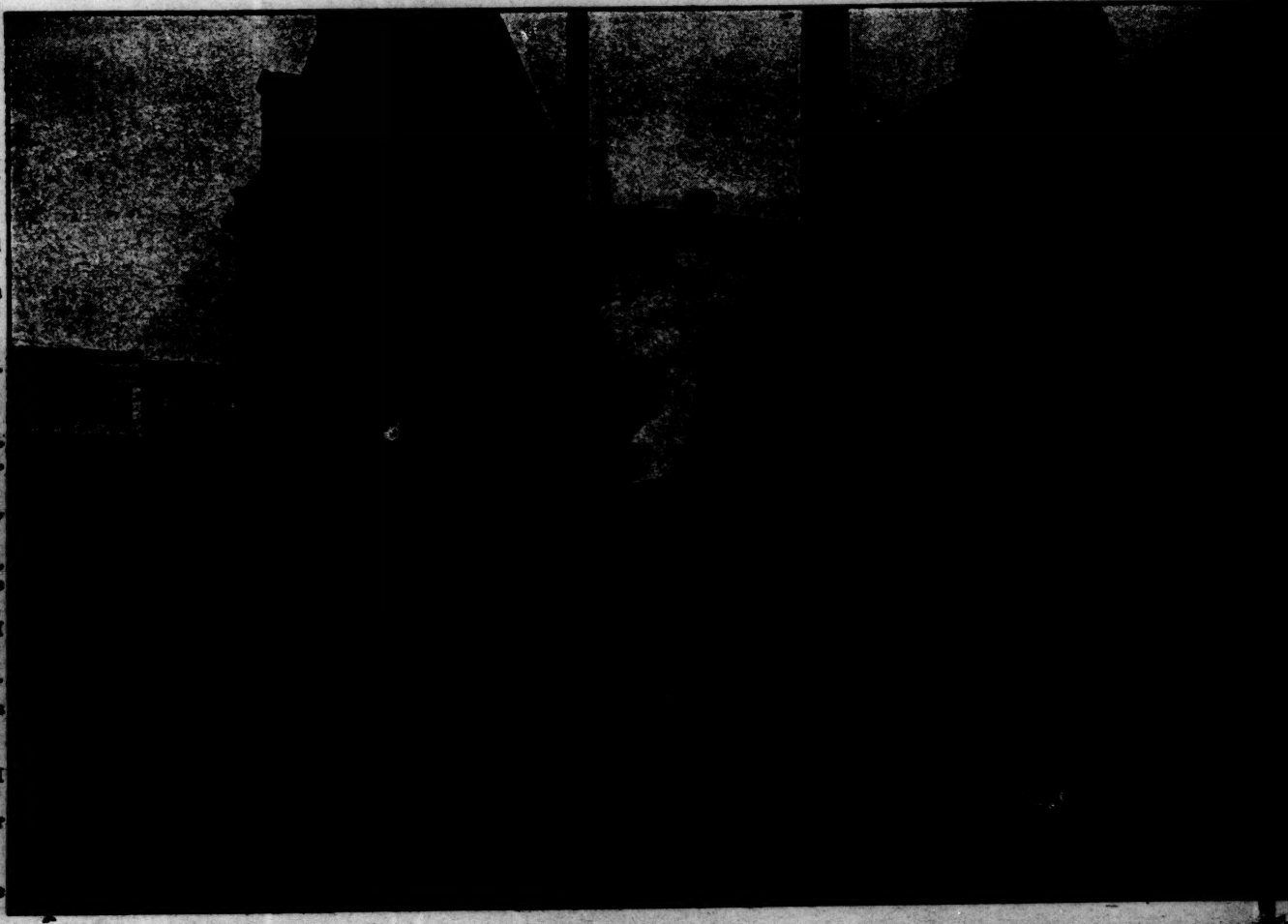
The debutante daughter of a St. Louis multimillionaire has been called the million-dollar debutante on account of the vast sums spent on her "coming out."—News item.

They're spending a million on me today,
They're spending a million on me!
And, Oh! I am happy and jolly and gay,
I squander and scatter, for Daddy can pay,
I'll squander, for Daddy will pay!

Why, men by the thousands are working for him,
Are working for him and for me,
Down in the factories noisy and grim;
Paying with lives for my veriest whim,
Paying my veriest whim!

I'm knee-deep in orchids this wintry day,
And crowds here are flattering me,
Where all is illumined, but out there it's gray,
And thousands are slaving that now I may play,
Yes, thousands, that I here may play.

And yet, when I'm merriest sometimes I feel,
Sometimes it seems to me,
That all of this luxury 'round me I steal,
As thousands are paying with woe for my weal,
Paying with lives for my weal!
—Robert Bledsoe Mayfield, for The New Orleans Times-Picayune.



Here is a sample of Emancipation; of the Freedom for ... greatest crops in history have been gathered in, four thous... Louis, waiting in bitter cold all day for a crust of bread and...

CHICAGO'S EPOCH-MAKING PLAN FOR SOLVING UNEMPLOYMENT

Chicago, the city where Abraham Lincoln, the emancipator, was nominated for the presidency, has the honor of being the first American city to present a clear, statesmanlike, and practical plan for the emancipation of wage-serfs from the miseries of unemployment. This plan is embodied in the Municipal Markets Commission report, adopted by the city council of December 28th, 1914.

No more terrific indictment against capitalist production, against private industry, against the whole prevailing industrial system, was ever framed than this report, officially adopted by the city of Chicago. More and more as one reads it the wonder grows how so tremendous a document, in its implications and its proposals, ever got by.

Briefly, its substance is this:

Unemployment Must Be Ended

Unemployment is the greatest menace to our civilization.

Unemployment is the direct result of privately controlled industries and the modern industrial system.

Unemployment must be ended by city, state and national action working together. In other words, private production, the nation's greatest foe, must be ended by national action.

To this end it proposes that Chicago be recognized as a "labor reserve city" by the government; that the national government undertake to regularize the labor reserve as it has regularized bank reserves; that the city police department be turned into an unemployment bureau, with the duty of finding a job for every man willing to work; that municipal public works be planned so as to take up the slack seasons of unemployment; and that unemployment insurance be put into operation.

Chicago has taken a tremendous step—on paper; it still remains for this step to be put into operation. This cannot be done unless labor gets behind the program and forces it forward.

Unemployment chiefly affects the workers; therefore the workers should take charge of its solution. Every Socialist paper, every labor union should obtain this report and study it well. It is an epoch making document.

This is the city of Chicago's opinion of capitalism. All that follows is direct quotation.

INDICTMENT OF CAPITALISM

Unemployment has become necessarily incident to the present industrial system as a result of the methods prevailing in the factory and other modes of production. Unemployment being thus recognized as inherent in the present industrial organization of society, a constructive social program relating to unemployment must be developed.

Modern life has no more tragical figure than the gaunt, hungry laborer wandering about the crowded centers of industry and wealth, begging in vain for permission to share in that industry and to contribute to that wealth, asking in return not the comforts and luxuries of civilized life, but the rough food and shelter for himself and family **which would be practically secured to him in the rudest form of savage society.**

Irregular employment not only saps the vitality of the higher classes of labor and plunges the poorer classes into abject poverty, but it seriously drains and impairs the strength and stability of the community as a whole.

It would be enough to condemn modern society as **hardly an advance on slavery or serfdom** if the permanent condition of industry were to be that which we now behold; of a large body of men subject to the precarious chance of weekly wages and being separated by so narrow a margin from destitution.

The belief strongly prevalent at one time that the unemployed classes consisted of the shiftless, the worthless, and the lazy and those wilfully idle, is now being supplanted by the recognition of the fact that the irregularity of employment is due not so much to there not being enough work for all, but rather to a **maladjustment of the industrial process.**

The New York State Committee's report on unemployment says:

"Less than half the bread winners have steady work throughout the year.

"Employment agencies can place only about one in four of those who will register for employment."

Result of Machine Production.

The problem of unemployment is therefore not due to the spasmodic and violent disorganizations of industry (such as the war) but **is peculiarly one of the results of the present industrial system.**

Every important, comprehensive, pronounced advance in civilization has not only given to society great benefits, but it has also left in its wake certain evils. The tremendous advance which has been made in trade and industry has been a blessing to humanity, but likewise it has been the cause of one of the most painful diseases with which society is now afflicted, and **by which it is endangered,** namely, the large number of men and women who are unemployed during certain seasons of the year.

Approximately one-fifth of the 35,000,000 wage earners in the United States—namely, about 7,000,000 persons—are unemployed from one to twelve months of every year.

Industry in the United States still looks upon the loss of employment as a one-sided risk which the employe alone must take regardless of whether the worker is economically able to bear the risk, or whether he is able to find employment when discharged.

Causes Misery Greater than War

Under the present chaotic and inhuman method of conducting industry it is incumbent upon the wage earner to tramp the pavements and the sidewalks of our streets until he perchance finds employment.

pported all winter and the wage slave is not. The enslaved negroes of the South "independent," "sovereign voter," the American Workingman, starves, freezes

h our forefathers fought, bled and died. After the world's Free American Citizens stand in front of the Morgue in St. owl of soup. This is Prosperity!

UNITED, WE STAND; DIVIDED, WE FALL.

Cut the bickering, Comrades mine!
Heart to heart, in solid line.
It suits the sharks and the plutocrats
To have us scatter like hunted rats;
But this is Labor's gospel call:
"United, we stand; divided, we fall."

O come from Ghetto, factory, shop,
Tramping the treed-mill till you drop;
Preacher, teacher, craftsman, come,
And work together like finger and thumb;
For this is the People's gospel call:
"United, we stand; divided, we fall."

United, we mount to Manhood's height,
Where life is a round of sweet delight;
Divided, we fall, and our fate is sealed
To rot like beasts in the Potter's Field.
So, this be the slogan for one and all:
"United, we stand; divided, we fall."

Hear me, you! Unite or die!
Belt the world with your battle-cry.
With love for all and hate for none,
March, and fight, and pray, as one;
For this is God Almighty's call:
"United, you stand; divided, you fall."

Rev. LeRoy Titus Weaks,
Evanston, Ill.

G. von Hoffman, Austrian consul at Berlin, stated in the Survey for October 24, 1914, "The distress and misery caused by the present European war in Germany and Austria is not greater than, or even as great as, for instance, that in the United States during the crisis of 1907-1908."

The great total of $17,973,700 may be considered as the amount lost in wages by the employable unemployed in the city of Chicago during the three months' period of January, February and March, 1915. This amount, under the present wasteful organization of industry and business, is a direct loss to the stored-up labor of society generally known as capital, and will decrease the surplus wealth of the entire community by $17,973,700.

Somebody pays for this maladjustment in industry. Either the people who suffer this tremendous loss in wages are supported by charity; or else other families privately support them; or else they steal and become criminals and you support them later in the prisons; but in the long run it pays for itself.

This cost is likewise borne by trade unions in the payment of benefits during such times of unemployment, and the entire social organism is affected by such loss in wages. It is estimated that the 130,000 employable unemployed in Chicago in January, 1915, will draw upon their grocers and butchers for $3,142,757 worth of food supplies; they will be required to expend $1,519,432 on rent, light and fuel; $948,021 will have to be spent on clothing; $311,678 will be spent on carfare and health, and $571,410 will be expended for miscellaneous purposes. They will either have to obtain credit from the grocer and butcher, hold off the landlord in payment of their rent, or deny themselves good food, warm clothing and adequate shelter.

It is a queer corollary on our modern industrial conditions to see large classes of our workers continually overworked, men and women toiling ten, twelve and more hours a day, while at the same time and in the same city we see men and women earnestly seeking work and without avail. Industry apparently is afflicted with a painful twin malady, which may be called overwork on the one hand and underemployment on the other.

Tragedy of Search for Work

The usual way in which a wage earner out of a job may obtain employment is by calling at the different factories and plants and in reading the newspaper advertising columns. The agonizing weariness and weakening effects of this method are well illustrated in a communication sent to the Chicago Tribune by a young girl some time ago. Her letter, in part, said: "For the last ten days I have been going to the loop every day to look for work. I am there at eight o'clock in the morning. I look for work until eleven. From eleven to twelve is the lunch period in most big establishments, and it is useless to try to see anybody at that time. My lunch in a cafeteria gives me a rest of fifteen or twenty minutes. Then I am back again on the sidewalk. The chase from building to building during the morning and the constant dodging of automobiles tire me. Is there a place where I can go to rest up?" The waste of time and energy and the discouragement in going from office to office and door to door in search for work is well brought out in the foregoing letter. The wastefulness of this method should be apparent to all.

"Hunger Knows No Law"

Society cannot appeal to the toiling and producing masses who make our civilization possible and ask them to be industrious, thrifty, sober, religious, intelligent and moral until it has first afforded them the means of living an assured physical existence, freed from the constant danger of idleness and the dire extremity of poverty. The government feels the pulse of business conditions in foreign lands for our business men through its consular reports, and locally aids capital through geological survey and other bulletins. It distributes information concerning the crops and daily weather reports free of charge. Similarly the public nature of employment offices should be considered a useful function rendered to the community.

Demands Organization of Labor Reserve

Chicago, similarly to New York, Kansas City and Seattle, has been termed one of the reserve cities where the unemployed congregate during the winter awaiting distribution to new lines of employment. New York is the distributing point for unskilled labor for the territory east of the Alleghenies; Chicago, for the Middle West; Duluth, for the Northwest; Richmond, Memphis, and New Orleans for the South, and San Francisco and Seattle for the Pacific coast. In view of Chicago's central geographical position, the problem of caring for the non-resident, homeless, transient, migratory, vagrant, casual type of labor should not be considered a municipal problem of the City of Chicago, but rather an interstate problem in the care and handling of which the states and cities within the Chicago area should each render an adequate and proportionate share. Chicago, because of its position as a reserve center for the distribution of labor, is annually burdened with an unduly large proportion of transient and migratory laborers. No city in the United States is situated so near to both the centers of area and population as is Chicago. There are about 50,000,000 people within a night's ride of Chicago, or practically half of the entire population of the continental United States. The territory which may be described as within the Chicago area is Omaha in the West; Pittsburgh in the East; Minneapolis and St. Paul in the North, and Nashville in the South, containing more than twenty large cities, all of which are tributary and dependent upon Chicago for the supply of the casual, seasonal, odd-job type of laborers. The care of this type of labor which resorts to Chicago during the winter months, only to leave it with

coming of spring, for practically eight months of the year, is an unfair charge and burden to be placed upon a city even of the size and importance of Chicago.

Plan for Using Police

Our public schools not possessing the proper facilities at this time for doing work of this nature, it should be possible to use the police station as a branch employment office. All unemployed wage earners possessing families, and residents of Chicago, could be urged and instructed to register as unemployed at the police station nearest to their respective homes.

The police force could then be used to verify the statements made by these unemployed workers at the time of their registration.

It has been urged that the converting of the police stations into centers where the wage earners resident in the vicinity could apply for work would have a wholesome effect on the community by encouraging the economically weaker part of our population to regard the police as their friends. Such a plan would also tend to socialize the members of the police force.

The Private Employment Agency

Private employment agencies fail to solve or ameliorate the problem of unemployment. They are maintained by private interests for pecuniary reasons and it is to their interest that unemployment should continue and that both employers and employes call on them for employment whenever necessary.

Conclusions

1. The present prevailing unemployment in the City of Chicago is not entirely due to the European war, but rather a chronic, constant result of the maladjustment of industry and trade. Unemployment is an annual, recurring, ever-present, normal condition of such maladjustment, and merely one form of the enormous waste and inefficiency caused by the existing unorganized and planless method of conducting private industry. Unemployment is and should be considered generally as a usual attribute and phenomenon of private industry and business. The absence of unemployment in industry and business should rather be considered unusual and extraordinary, and not its presence in our midst.

2. It is the duty of the city to provide for its unemployed an honorable means of earning a livelihood. The sole manner by which unemployment can be solved is by PROVIDING EMPLOYMENT. No determined, systematic effort has been made by any of the cities or states in the American Union for effecting an enduring and lasting remedy in the only way a real and complete remedy is possible. Unemployment is not an emergency matter, and cannot and will not be solved by any sporadic and emergency devices and proposals. Therefore, the City of Chicago should lead the way in putting into effect at the earliest opportunity the practical plan herewith submitted. It is believed that a planned, well-ordered system of municipal care for the unemployed will relieve and mitigate the consequences of unemployment to a pronounced and appreciable extent.

3. There are three agencies which the municipality can by intelligent action place under way in combating unemployment at this time, viz:

   1. An efficient, well organized and supported municipal employment bureau.
   2. Public works and improvements.
   3. Part or short-time work for the unemployed by private and public industry.

It is needless to point out that the foregoing agencies should deal only with the class known as the employable unemployed resident of Chicago.

4. Private and public charity, if inadequate at this time, should receive sufficient support from the people of Chicago to enable it to care for the unemployable unemployed and dependent groups in the community.

5. The organization and administration of these agencies of governmental and private care for the unemployed should be placed in operation each year at the very moment and hour when unemployment becomes discernible and conspicuous.

ORGANIZED JUSTICE AND ORGANIZED CHARITY

On the cover of the January issue of this paper was this statement:

"No charity organization society uses sixty-five per cent of this money to investigate whether they are worthy."

The United Charities of Chicago has issued a statement in regard to the disposition of funds turned over to it, answering repeated charges that the salary and maintenance account of that organization exceed the amount expended in relief. It states:

"One hundred per cent of all the money given to the United Charities for relief goes for groceries, rent, etc., and no other purpose, and not one cent is paid out of it for salaries. That is one answer to the critic of overhead expense.

"The criticism that too much money is being spent for salaries or so-called overhead expense by charitable organizations, is not heard so frequently these days as formerly. One reason is that organizations like the United Charities have convinced most critics that money given for salaries is actually a better investment than money given for groceries, fuel, rent, etc. The other reason is the one that opens this letter. It is a clincher.

"The salaries of our skilled visitors and other employes and all other expenses are paid out of the subscriptions of members; by the income from investments; by special contributions, and by undesignated gifts."

This statement says, in effect, that all amounts specifically designated for relief go for relief; but that subscriptions of members, income from investments, special contributions and undesignated gifts, are used to defray expenses. There is no comparative statement of the income from these five sources, and no statement of the amount spent for relief as against salaries; so that the figure of sixty-five per cent is not challenged.

However that may be, it is unquestionably true that under present conditions such institutions as the United Charities are necessary. RED CROSS NURSES WE MUST HAVE, SO LONG AS WE HAVE WARFARE. They must be trained; and the work these paid and unpaid investigators of the United Charities do is not only necessary, but is mainly well done.

But in the nature of the case, organized charity is organized suspicion. It is a device of the well-to-do to defend themselves and their charitable impulses from imposition. They must investigate; and the apparent insolence of their questions and their attitude are due to the frequent discovery of unworthy applicants.

But WE ARE AGAINST CHARITY, and therefore against organized charity. WE ARE FOR JUSTICE. We desire to abolish war; we want to TAKE AWAY THE TRADE OF THE RED CROSS NURSES OF THE INDUSTRIAL CONFLICT.

Hence we urge direct gifts; hence we assert that investigation of individual causes of individual suffering is socially useless. THERE IS ONE CAUSE OF CORPORATE AND SOCIAL SUFFERING and that is the Capitalist System.

Under Socialism, with every man who seeks to work guaranteed a job, and with every man who works guaranteed the full social value of the product of his toil, INDIVIDUAL BLAME WOULD BE JUST. When the whole of society is organized on a basis of theft from labor, individual sponging is a symptom, not a cause.

Hence, to all workers in organized charity: Be of good cheer, we are trying to take away the necessity for your jobs. We know that the task you are doing, some of you are doing well. To all such, salutations. We are, however, seeking ORGANIZED JUSTICE, NOT ORGANIZED CHARITY.

If Boer and Britisher fall out, what will the poor Hindu?

WHY THE SOCIALISTS MUST REACH THE CHURCHES WITH THEIR MESSAGES

(Continued from page 5)

more than when in his judgment the church made a mistake, in the advocacy of some false doctrine.

I am not attempting to go into the merits of these questions but trying only to set forth some of the difficulties I find in reaching church people, and how I deal with them. When once we have succeeded in showing the church people and the pastors of small churches, that if they are to follow the teachings of the Bible, they must be with us in advocating the overthrow of the capitalist system, we will have made the greatest step yet made in the cause of Socialism. It will not do to send those who do not understand the Christian people, to carry this message, for the reason that they are sure to say something that will spoil the whole thing.

REV. G. W. WOODBEY.
Member State Executive Board of California.

Strickland Founds "Church of Common People"
Comrade F. G. Strickland has founded the "Church of the Common People" at Dayton, Ohio, the opening meeting being held January 17.

BAPTIST PASTOR OUT FOR SOCIALISM.

Rev. B. E. Antrobus, pastor of the First Baptist Church of Crawfordsville, Ind., announced on Sunday, Jan. 10, that he had applied for membership in the Socialist party. In his announcement he said: "There are two classes of people. One toils and sweats and produces something of value. The other class sits idly by and collects rent and profits. Socialism is only applied Christianity." The Crawfordsville Journal, in a labored editorial, remarks: "Social injustice will have to be replaced by social justice or the Socialist party will continue to gain such recruits as Mr. Antrobus. Honest men willing to work will have to be guaranteed against unemployment and the poverty that follows. Women will have to have the opportunity to rear their children and the children themselves will have to be secure in their God-given right to a real childhood free from industrial slavery that stunts their bodies, minds and souls. The old parties can attend to all this if they will. If they will not then some other party, perhaps the Socialist party, will." But the old parties won't; they never have; they don't know how.

GIVE US THIS DAY OUR DAILY BREAD

The people of God in the city streets
  Made their piteous cry for bread;
"How can our souls be satisfied
  When the body is nearly dead?
We ask no gain by trick or stealth,
We seek not power, we seek not wealth,
Yea, happier we with life and health—
  O God, give us daily bread!"

They raised their prayer on a banner high,
  As Crusaders did of old,
That all might see their urgent need,
  Bread, not silver and gold.
Willing with toil our food to earn,
All that we ask. Why do you spurn
Our plea for life? O God, to learn
  The lesson starvation has told!

But the power and the wealth heed not the cry,
  Yea, stifle the fainting calls;
A priest of God they carry away
  With the rest to the dungeon walls.
"I came," said He of Galilee,
"I came to set all people free."
Yet still do the scribe and the Pharisee
  Neglect the prisoner's calls.

"Give us this day our daily bread,"
  We starve, we faint for life.
A fair return, just what we earn
  Is all that we ask of the strife.
But Selfishness reigns, they serve as king
Mammon alone, our lives they bring
As tribute; O God, what a little thing
  In the eyes of the world is life!

Frederick Gratiot.

Call for Fellowship Conference

To Meet at Baltimore, February 23

The Christian Socialist Fellowship was organized at Louisville, Ky., in the Spring of 1906, and has since held general conferences at Chicago 1907, New York 1908, Toledo 1909, Pittsburgh 1910, St. Louis 1911, Buffalo 1912, Chicago 1913. The General Executive Committee has decided to hold the Ninth Conference at Baltimore in 1915. The date is February 23-28. Recently the Conference was changed from an annual to a biennial meeting.

The legal business session does not begin till ten o'clock Wednesday morning, Feb. 24; but it is customary to hold an opening rally the night before in order to get a good start, to utilize visiting talent, and to get acquainted. The program Tuesday night will consist of special music, songs by the congregation, addresses by Socialist preachers or laymen of Baltimore, response by the General Secretary and an address by some noted visitor. It will be a great meeting and every delegate is urged to come in time to enjoy it.

Who Are Delegates

Each Center of the Christian Socialist Fellowship which is in good standing with the Central Office, is entitled to one delegate; and to one additional delegate for every ten additional members (more than the first ten) or major fraction thereof. And every Center is urged to send its full quota of delegates.

Every member of the General Executive Committee of Twenty-five is a delegate to the Conference.

Every District Secretary who has been regularly elected is a delegate.

Every member at large, from unorganized districts, of not less than one year's standing (where there is no conflicting claimant) is a delegate. Should two or more members at large from the same district claim seats, their claims will be decided by priority.

If any Center fails to send a regularly accredited delegate, any active member in good standing from that Center may be recognized as a delegate.

The object of the new Constitution is to secure as general representation as possible, not to prevent it.

Let every one who is entitled to a seat in the Conference come and present his credentials or claims to the Committee on Credentials at the Conference.

What To Do

Every one expecting to attend the Conference as a member of it according to any of the above provisions, should notify the Christian Socialist Committee, 902 Fidelity Building, Baltimore, Md., so that entertainment may be provided in advance. Also when you arrive at Baltimore, report at above address for information as to place of meeting, etc.

Entertainment of Delegates

All who are seated as members of the Conference will be furnished lodging and breakfast at the homes of Baltimore comrades and friends, and luncheon and dinner will be served to all members of the Conference daily in connection with the Conference. Thus all will be provided for at Baltimore, but the delegates or their Centers must pay their traveling expenses. Let every one come who can. Duty, opportunity and pleasure all urge you to be there.

For further information write us at Chicago.

Fraternally,
E. E. Carr, Gen. Sec.

January 19, 1915.

All members at large of the Fellowship are requested to pay up their dues to the General Office and all Center Secretaries should urge members to pay their dues to the Center Secretary.

THE CHRISTIAN SOCIALIST CAMPAIGN IN BALTIMORE.

November 8th to December 18th, 1914.

Comrade Rev. Edward E. Carr's campaign in Baltimore has already been well reported, [illegible] I will write a few lines to give my own impressions of this six weeks' effort.

It was the inauguration of a long-hoped-for endeavor, to preach Socialism from the Bible as the message of a new revival. Comrade Carr, and others of us, believe that when this purpose is fully appreciated and appropriated by a reasonable number of the Church pastors and people, a world-wide revival will result.

The first attempt along this line was accorded to Baltimore. It was largely in the nature of an experiment. Consequently, aside from the immediate fruit in the lives of perhaps hundreds of men and women, we can gather the fruits of a new experience.

On the credit side of our account we can enumerate the inspiring addresses of Comrade Carr as, with open Bible, he showed to large and most attentive audiences that the sacred Word teaches principles throughout which point the way unerringly to Socialism as the will of God. Through the public press, also, Comrade Carr sent the message far and wide throughout Maryland and wherever the Baltimore dailies circulate. Especially valuable was Dr. Carr's letter, published in three of the dailies, showing in a clear and logical manner how the great army of the unemployed might be elevated from the degrading levels of "charity" recipients to the dignity of independence, if the municipality would establish factories, build model tenements and otherwise improve the city by the employment of all bona fide citizens unable to secure employment in other directions. This letter was most timely, and substantially unanswerable. Other comrades kept the agitation before the public mind through the correspondence columns. And thus Socialism was constantly published far and wide.

The special lectures given during the course were well received and deeply appreciated. Especially was this so of the series of Monday night addresses to men and boys upon the subject of "Sex." The sacred treatment of this delicate subject made a deep impression, and doubtless will be of lifelong benefit to hundreds.

Comrade Carr was also invited to several churches and workingmen's meetings at odd times, and so reached numbers who did not attend the central meetings. Private interviews with inquirers constitutes also a most important feature of his work.

With this long list of good things on the credit side, we must now turn to the debit side, for our experiment ledger has such, and we must read it that the future may see these debits no more.

1. The preparations in Baltimore were not carried out as successfully as we had wished. While the Committee on Decorations made a beautiful stage, and several other committees worked nobly, the very important Committee on Music for some reason did not get the desired results. We therefore urge that music committees should organize a large choir of talented singers and have them well trained in the Christian Socialist hymns and songs beforehand. This will be an immense help and inspiration to Comrade Carr.

2. The meetings should begin promptly on the hour announced (preferably 8 p. m.), and close by 9:30, or 10 at the latest.

3. We have suggested already to Comrade Carr to be patient with the preachers. It will only repel them and their congregations by putting them upon the pillory too often and before non-Christians. Let us remember that some of the best Socialists were converted to the cause by a slow process of conviction, and that many ministers are conscientiously moving our way. There is an abundance of truth upon which to feed inquirers, and we must feed rather than whip them into the right way.

Very respectfully,
James L. Smiley,
State Secretary for Maryland Christian Socialist Fellowship.

WHAT IS SOCIALISM?

Fellowship in Public Deeds,
Security in Private Needs;
One for All, and All for One;
Justice, far as shines the sun—
—This is Socialism!

EXPLAINS RED FLAG AT ANNAPOLIS

Rev. George Israel Browne, rector of St. John's Church, Lancaster, Pa., preached in the chapel of the United States Naval Academy at Annapolis on Sunday, January 10. "I explained the Red Flag to 900 future officers, with two Rear Admirals present," he writes, "and said that there is no more conflict between Old Glory and the Red Flag than between Science and Religion. They smacked their lips and all said they liked it."

If Secretary Daniels, instigator of the Seattle riot last year, could only have been there!

CHRISTIAN SOCIALIST WORK AMONG GERMAN-AMERICANS

As the Executive Committee of the Christian Socialist Fellowship has appointed me special Secretary for the work among the German speaking element of our people, I would hereby like to draw the attention of the Comrades to this branch of the work. As there are many thousands of Germans in our land, who can be much more easily reached with the Socialist message by literature in their native tongue, this is a field which certainly must not be neglected. To meet this demand, we have German Socialist papers published at Chicago, Milwaukee, New York, St. Louis and San Francisco; but these do not as a general thing appeal to the German church people. The religiously inclined German-American is the one we must win for our cause.

Several years ago I tried to edit a German weekly on these lines, the "Vorwaerts" at Hillsboro, Kans., but we could not make it a success financially, hence it has again gone over into "Progressive" hands. I am now trying to spread Christian Socialism as much as possible by means of articles in the German church papers, by means of an attractive pamphlet and an extensive correspondence. I make it a point to send in a reply to every attack on Socialism appearing in a German periodical, especially if it is on religious or ethical lines. And I will be glad if Comrades will send me copies of German church papers containing attacks on Socialism. I will then see to it that the matter is not passed over in silence from our side. I have in this manner during the past year had a debate on Socialism with the present editor of the before-named "Vorwaerts," running through several numbers, and have had various articles on the subject in the "Herold" of Newton, Kans., the "Evangelische Zeitschrift" of Harrisburg, Pa., the "Mennonitische Rundschau" of Scottdale, Pa., the "Christliche Botschafter" of Cleveland, O., the "Sendbote" of Cleveland, O., the "Christliche Bundesbote" of Berne, Ind., and other German papers.

I would also like to draw attention to my German pamphlet, which the Comrades will find advertised on another place in this paper. You can not certainly make a mistake by spreading this booklet widely among German speaking people. The Socialist attitude toward the war has been treated with special care in this new edition of the pamphlet.

Send all communications for this department of the work to

J. G. EVERT,
Box B, Hillsboro, Kans.
Secretary German-American Department.

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Please do not send stamps for subscriptions or bundle orders above 50 cents. Do not send personal checks for less than $10.00, as we have to pay exchanges on all checks, unless you add 10c for exchange. We cannot be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

STOCKHOLDERS' MEETING

A stockholders' meeting of the Co-operative Publishing Company was held at the company's office, 5457 Drexel Avenue, Tuesday, January 12, at 8 p. m. Present were Harvey P. Moyer, Mrs. H. P. Moyer, Mrs. E. E. Carr, Irwin St. John Tucker. Stock and proxies represented 1131.

The Board of Directors elected for the ensuing year consists of H. P. Moyer, Edward Ellis Carr, Mrs. E. E. Carr, Mrs. H. P. Moyer, Irwin Tucker, William F. Cochran, Mrs. Anna Hulburd.

Officers elected: Editors of the Christian Socialist, Edward Ellis Carr, Irwin St. John Tucker. President of the Board of Directors, Harvey P. Moyer. Secretary, Mrs. Ella Carr. Business Manager, Edward Ellis Carr.

OUT OF WORK FUND BEGINS TO GROW

Responses are just beginning to come in to our appeal for our Out of Work Fund. This money will be devoted to printing extra copies of the paper for the use of people out of work who make a living by selling it. Join our Out-of-Work Fund!

OUT-OF-WORK FUND

W. T. Aydelott, Tenn	$ 9.25
Mary L. Ahern, Chicago	2.00
Unknown, Chicago	1.00
Total	$12.25

Every dollar contributed to our Out-of-Work fund helps the unemployed in the most direct and practical way, by helping them help themselves.. The dollar does not go to one man and stop with him—it helps all the unemployed; it helps all mankind to a better, saner, truer appreciation of what Christianity can mean and what Socialism will bring.

Send in your dollar today to the Out-of-received. It all goes to help provide more out- of- work men with jobs highly profitable to themselves, and of great service to the human race.

Mail to The Christian Socialist, 5457 Drexel Avenue, Chicago, Ill.

ELEVEN THOUSAND PERSONS RECEIVE SPALDING NUMBER

Enough responses have been received to our appeal for a Bishop Spalding Memorial Fund to send this paper to eleven thousand, four hundred and seventy persons! This is splendid, but it is not enough. For every dollar sent in, we will mail out the paper to one hundred persons living in the United States. Keep up the work, and let us make it FIFTY THOUSAND!

Following are the donations so far received:

Wm. F. Cochran	$ 50.00
Dr. Van Pelt, Ala.	5.00
C. W. Broomall, Md.	.65
Rev. J. W. Finkbiner, Colo.	3.25
Dr. W. H. Robinson, Cal.	.50
Alfred Kiefer, N. Y.	1.75
Levi Parker, Mass.	.80
A. W. Martin, Ohio	.90
E. M. Plumb, Mich.	1.00
Wm. Park, Okla.	1.00
H. C. Harris, Ga.	1.00
E. V. Lewis, Cal.	.50
H. L. Gurley	1.00
J. V. Chalmers, N. Y.	4.50
W. L. Ladd, Conn.	.70
A. W. Martin, Ohio	.90
G. S. Ely, Pa.	4.50
J. L. O'Donnell, Ohio	4.25
Chas. W. White, Kansas	.50
Helen P. Stokes, N. Y.	25.00
Laura Cunningham, Cal.	5.50
Geo. P. Eddy, Ill.	.50
F. E. Hall, Minn.	1.00
Total	$114.70

MASS MEETING IN CHICAGO

Sunday, Jan. 24, Rev. Irwin Tucker addressed a large mass meeting in Musicians' Hall, Chicago, on the subject of "The Law and the Unemployed." The hall was jammed, some seven hundred persons attending. Resolutions were adopted urging the labor of Chicago to stand back of the Lawley unemployment report.

"CAN A SOCIALIST BE A CHRISTIAN?"

A two-weeks debate on this subject will be held in the Garrick Theater, Chicago, between Arthur Morrow Lewis and Irwin St. John Tucker, February 7 and 14. On the first Sunday the affirmative side of the debate will be presented, with Mr. Tucker as the principal speaker. On the following Sunday Mr. Lewis as the principal speaker will present the negative side of the case. Christian Socialists are invited to attend both meetings. The debating will begin about 2:30 o'clock in each case. Secure tickets early.

WM. H. WATTS LECTURES

Comrade William H. Watts' latest lecture, "The Gathering of the Eagles" was recently delivered before a Congregational Men's Club in Sandusky, Ohio, and was heartily applauded even by those who differed politically. Comrade Watts has a clear mental grasp of his subject which makes his lectures telling and convincing. He should be kept busy by the Socialists of northern Ohio before men's clubs, brotherhoods, Y. M. C .A.'s, and organizations of this kind. For terms address him at 1131 Hancock street, Sandusky, Ohio.

"CHRISTENTUM UND SOZIALISMUS"
(Christianity and Socialism)

This 20-page pamphlet, of which the second edition has just been published, brings the truth about Socialism in a nutshell and with a Christian spirit. It shows how only international Socialism can in our age make Christianity in reality practicable, by abolishing capitalism and militarism, the twin monsters of the age, Prof. Rauschenbusch says of this pamphlet: "Every German Christian in the land should read it."

All who found the first edition so valuable for propaganda, should get this revised and enlarged edition for distribution. Much valuable material and the latest statistics have been added.

Price 5c a piece, 30c a dozen, or $1.50 a hundred. **J. G. Evert**, Box B, Hillsboro, Kans.

NOTES FROM THE BISHOPS

One of the most pleasant results of the Christmas number was the following personal card, with a message written on it in pencil:

Rt. Rev. D. J. O'Connell, Bishop of Richmond.

"Many thanks for the December number of the **Christian Socialist** you kindly sent me, and which I am happy to receive. 'Peace to men of good will.'"

Bishop O'Connell is the head of the Roman Catholic Church in the diocese of Richmond, Va., and together with every other bishop in America was sent a copy of the Christmas number. We reciprocate his greetings and of good wlil.'"

Cards of thank were also received from Rt. Rev. Ethelbert Talbot, Bishop of Bethlehem; Rt. Rev. Benjamin Brewster, Bishop of Western Colorado; Rt. Rev. A. C. A. Hall, Bishop of Vermont; Rt. Rev. William A. Guerry, Bishop of South Carolina; Rt. Rev. F. F. Reese, Bishop of Georgia.

Bishop Hall called our attention to a grave error in implication contained in the Bishop Spalding number. He writes "The General Theological Seminary in New York has established a course in Socialism in the Department of Ethics, in which Vida Scudder's book "Socialism and Character" is the text-book. I am sure that your reflection on the seminary's failure to establish a chair of Christian Sociology was unintentional."

We take this opportunity therefore of informing our readers that this seminary, Bishop Spalding's own, now gives students a thorough grounding in the ethics of Socialism from a sympathetic point of view; Rev. A. P. Hunt, who conducts the course, being a strong member of the Intercollegiate Socialist Society.

SPECIAL EDITIONS OF THE CHRISTIAN SOCIALIST
1 Cent Apiece in Bundles of 10 or More

PROTESTANT EPISCOPAL EDITION
Articles by Bishop Spalding, Edwin Markham, Rev. E. M. Duff, Rev. W. D. P. Bliss, Rev. B. I. Bell, and others.

BUSINESS AND SOCIALISM
Articles by Rufus W. Weeks, Harvey P. Moyer, George Strobell.

LUTHERAN SPECIAL
Articles by Rev. T. J. Frederick, Rev. C. A. Wendell, Rev. C. A. Rosander, C. Sheffler.

REIGN OF THE WORKING CLASS FORETOLD
Interpretation of the Prophecy of Zechariah—By E. E. Carr.

DIAGNOSIS OF CAPITALISM
By Prof. Albion W. Small, of the University of Chicago.

HAMILTON SPECIAL
Account of the Conversion to Socialism of Rev. G. G. Hamilton, for many years an anti-Socialist lecturer.

PROSSER SPECIAL
Mainly written by Rev. W. A. Prosser, Pastor of United Peoples Church, Pittsburgh, Pa.

DEBS NUMBER
Article by Eugene V. Debs on Christ and the Children.

A MINNESOTA JUDGE'S WISDOM

Judge Catlin, of the State Supreme Court, has decided that Minnesota's minimum wage law is unconstitutional, on the ground that the "actual working of the law would be likely to increase immorality, if morals are dependent on wages"; also because it is an "abridgement of the right of contract." Yet the same judge will turn around and howl about the "sanctity of the courts," and the fool workers of Minnesota will also turn right around and vote his party back into office.

Secretary Wilson's Stand

Secretary W. B. Wilson, head of the department of labor, says: "The department of labor has been accused of partisanship in the conduct of its affairs. If securing justice to those who earn their living by the sweat of their faces is partisanship, then count me a partisan on the side of the man that labors."

But a "partisan of justice" is the most abhorred of beings to one who lives on injustice and the appropriated fruit of other men's toil. Secretary Wilson, when he cries for justice, is calling down vengeance on himself, and so will any public servant who seriously tries to bring justice to those who earn their living by the sweat of their faces, until the Co-operative Commonwealth comes true.

Our New Literature Offer

Have you a friend who wants this country to go to war?
Send him—or her—a copy of

War—What For?

By George Kirkpatrick.

No one who reads this book will ever cry for war again—or can ever again be deceived by the tinsel, pomp and glittering that mask the infernal horrors beneath.

Price, $1.00.

For every order for Kirkpatrick's book we will send a bundle of ten copies of the War Number of The Christian Socialist to any one address.

Children In Bondage

By Edwin Markham, George Creel, Judge Ben Lindsay, and Owen Lovejoy.

The greatest book yet produced on Child Labor. It gives pictures, drawn from actual life, so vivid and true that it leaves indelible imprints on the memory, of the Great Shame of Child Labor. One reading of this book is enough to make a Social Revolutionist.

Price, $1.65. Order of The Christian Socialist.

Abraham Lincoln

By Rose Strunsky.

A Picture of the Great Emancipator as a part and parcel of his times, a Spokesman of his People, the embodiment of his times; a social, not an individual biography. "He is not a hero; he is a People," says the author, in concluding her preface.

Price, $2.30. Order of The Christian Socialist.

The Stirring Song Book

Socialist Campaign Songs With Music

Containing the greatest Revolutionary songs of Europe and America. Price formerly 5 cents apiece. **FOR THIS OFFER ONLY 3 CENTS APIECE IN LOTS OF 5 OR MORE.** Single Copies not sent at this price.

Pain and Pleasure

A PHILOSOPHY OF LIFE.

By Harry Waton, founder of the Marx Institute of America. A true philosophy, speaking out of the depths of a man's life. On the front page of Waton's book is inscribed the sentence of Jesus: "Take up thy cross and follow me." In this Waton finds the keynote of a true Socialist's life, and the solution of the problem of pleasure and pain.

Cloth, by mail, 40 cents. Order of The Christian Socialist.

Legalized Bank Robbery

By Grant S. Youmans.

A Bank President who is a member of the Socialist Party is an unusual person. This Banker is, however, chairman of the Organization Committee of his State Socialist organization. The book is a personal story of how he, because he fed the poor during a terrible winter, was boycotted, threatened with death, and his bank looted by "Christian Gentlemen" who still hold on to their booty. His cure is, "Let the government run all the banks." It is one individual's experience of a terrible situation.

Price, 25 cents. Order of The Christian Socialist.

MANAGING EDITOR'S REPORT

It is a natural impulse to desire to know, at the end of a year in any new work, whether or not one has made good. Comparison of figures shown in the auditor's report for 1913 and 1914 reveal interesting facts regarding gains and losses since I came here in February of last year, just 11 months ago, to act as managing editor of The Christian Socialist.

These figures show the following facts:

Comparative Table—1913 and 1914

	Subscriptions. Gain.	Loss.	Bundle Orders Gain.	Loss.
January	....	$147.01	$ 62.44	....
February	16.78	....	67.42	....
March	104.31	....	52.92	....
April	119.72	....	35.57	....
May	71.20	....	38.42	....
June	145.08	....	34.83	....
July	8.61	....	73.28	....
August	31.12	....	55.09	....
September	49.81	....	53.87	....
October	93.46	....	65.53	....
November	....	87.11	169.87	....
December	....	16.34	113.85	....
Net	$489.33		$823.19	

In January, 1914, there was a falling off in subscriptions of $147.01. This was before I had come on. There was also a falling off in November of $87.11 and in December of $16.64. The net increase, however, of subscription income of 1914 over 1913 was $489.33. This was in spite of the decrease in price from $1 a year to 25 cents a year; and therefore means quite a considerable increase in our list of subscribers. The exact number is hard to tell.

Bundle orders have, however, shown a decided and steady increase this year over last year. The increase in January, February and March is to be accounted for by the great sale of Mr. Carr's articles on the Mark of the Beast, the Parable of the Talents, and Jesus and the Class Struggle; and to some degree by the orders for the issues of March 1 and 15. Beginning with April there has been a steady increase. The deficit in subscriptions for November and December is more than made good by the great bundle orders of those months, November's decrease of $87.11 being offset by bundle orders amounting to $169.97, mainly due to the Spalding Memorial; December's decrease of $16.64 was offset by an increase of $103.85 in bundle orders.

Writers Secured

During the year the following new writers and also old friends, contributed articles: Thomas C. Hall, Charles Edward Russell, Walter Rauschenbusch, Jessie Wallace Hughan, J. Stitt Wilson, Bouck White, John H. Walker, Stephen Marion Reynolds, Harry W. Laidler, Caro Lloyd, William Miller Gamble, Bernard I. Bell, Arthur W. Calhoun, George D. Batzle, Helen Schloss, William A. Prosser, Mary O'Reilly, and others, besides the regular contributions of E. E. Carr, H. P. Moyer, and myself.

Besides these were two special features, the letters of Bishop Spalding, selected by his successor, as I believe one of the most remarkable human documents in existence; and also the opinions of the American bishops of the war.

I have made many mistakes. At first I was not in touch with the clientele of the paper, and had indeed a different sort of paper in mind; one more philosophical in tone and academic in character. I soon found, however, that the dire need was to plunge into the strife and raise the banner of the Son of God, demanding that all who are called by his name should follow where He has led. A year is none too long to grow to the measure of the editorial stature of a paper such as this, standing at the infinitely important meeting place of the Socialist movement and the Christian religion. I ask for comment, criticism and suggestion.

—Irwin Tucker

Why Does Labor Lose?

Money shouts—labor whispers.
Money dictates—labor whines.
Money commands—labor begs.
Money Wins—labor loses.
—Public Ownership, Baltimore.

Socialism Militant and Triumphant

By Charles H. Vail

One of the Latest and Best Contributions to the Literature of Scientific and Christian Socialism

100 pages, paper, 25c

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Socialist Literature Department

By special arrangements with the Publishers we are enabled to offer you the following books, pamphlets and literature sold through this office. Choose your ammunition and order today:

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Official Organ of the Socialist Party of America.

The American Socialist speaks with authority. It is a powerful news and propaganda weekly and is the only paper in the United States which gives an account of the official business of the Socialist Party.

Every Socialist. Every Student of Socialism should be a subscriber.

Subscription Price 50 cents a year.

Special Combination Offer

By a special arrangement with The American Socialist, we are able to announce that we will send to any address in the United States outside the city of Chicago THE AMERICAN SOCIALIST (weekly) and the CHRISTIAN SOCIALIST (monthly) for one year for FIFTY CENTS.

Order of the Christian Socialist.

Hillquit-Gompers Debate

One of the most interesting of human documents on the relation of and also the contrast between the methods of the present administration of the American Federation of Labor and the Socialist movement. Morris Hillquit of the Socialist Party and Samuel Gompers of the American Federation of Labor were allowed by the Federal Commission of Industrial Relations to cross-examine each other in the commission's presence. Hillquit got much the best of it. Price 25 cents.

Order of The Christian Socialist.

WASTING HUMAN LIFE

By A. M. Simons.

Showing the tragedies of Capitalism; its wholesale destruction of the most precious of commodities—human life—in the mad race for profits. Price, 10 cents.

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Business the Heart of the Nation

By Charles Edward Russell.

A new fifty-cent edition of this book by Russell, one of his clearest and best. Previously published only in an expensive edition; now within the reach of all. Price, 50 cents.

Order of The Christian Socialist.

The American Cossack

By JAMES H MAURER, Socialist Member Pennsylvania Legislature, President of the Pennsylvania State Federation of Labor.

A startling exposure of the work of the new force in our American Law and Order system—the state constabulary; by a man who has seen it at work. President Wilson has appointed, as chairman of the commission on the Colorado coal situation, Seth Low, an ardent advocate of the system of State Constabularies. ALL SOCIALISTS SHOULD KNOW THE RECORD OF THIS FORCE. Price, 25 cents.

Order of The Christian Socialist.

The Failure of Regulation

By Dan Hoan.

A careful discussion of "regulation as a remedy" and a thorough showing-up of its uselessness. Hoan, Socialist, city attorney of Milwaukee, has made a thorough study of the subject, showing the utter futility of the "trust-busting" method, and the necessity of the method of government ownership as the ultimate solution. Book beautifully bound and printed, embossed cover. Price, 25 cents.

Order of The Christian Socialist.

CLASSES IN AMERICA AND BRAIN JOLTERS.

By Ralph Korngold.

Two of the most popular of the recent pamphlets. Price, 10 cents apiece.

Order of The Christian Socialist.

THE LIFE AND DEEDS OF UNCLE SAM

By Oscar Ameringer.

SOCIALISM: WHAT IT IS AND HOW TO GET IT

By Oscar Ameringer.

Ten cents will bring either of these books, written by the humorist of the Socialist movement, to your address. They are pungent, effective, and thought-provoking. Price, 10 cents each.

Order of The Christian Socialist.

PUBLIC OWNERSHIP

By Carl D. Thompson.

A clear, sane, sensible statement of the advantages of public ownership of social necessities, and the disadvantages of private ownership of the same. Price, 10 cents.

Order of The Christian Socialist.

The Live Ones

By Mrs. Ella Carr

Dear Comrades:

Our hearts are made glad many times by the generous words of praise the Comrades from all over the country send us about the **Christian Socialist.** We deeply appreciate them and are glad to print all we have room for, that they may stir the Comrades to work all the harder for this paper. We must greatly increase the circulation that it may again be made a weekly, as so many desire it to be. If one-half of the readers of this paper would try to get a few others to take this paper the problem would soon be solved. May we urge those who have as yet made no effort, to do something. The paper is too cheap in price but we have made it so that there should be no excuse in this direction. Now all that is lacking is the PUSH of those who really want to see this good propaganda reach thousands more than it does at present. Never mind the hard times but ask your friends to subscribe. Tell them they cannot afford to be without this paper if they want to be in touch with the vital things that concern humanity.

* * *

What They Say and Do

Comrade W. H. Frantz, of Pennsylvania, sends in his renewal and three other subs. all for one dollar, and says: "On with the good work. You are putting out a great paper. It fills my soul with courage and hope." Who is there that cannot do as much? At least hundreds could if they would.

* * *

Your paper is sure a Socialist-maker.
H. J. Parks, Buhl, Idaho.

* * *

The **Christian Socialist** is the best converter to Socialism of any publication in the country. Its arguments cannot be answered.
Herman Stenzel, San Simon, Ariz.

* * *

Please send me your paper. I hear so much about it.
Mrs. Thomas Oesterle,
Steubenville, O.

If you cannot get subs., talk the paper up every chance you get till your friends will send for it of their own accord.

* * *

From Canada

Permit me to say with emphasis that I think the **Christian Socialist** an ennobling, soul-searching, inspiring little publication. It is always more than welcome, and I sincerely hope that as time goes on to be instrumental in making it felt in my circle of friends and influence.
Fred E. Moore,
Port Arthur, Ontario.

* * *

Your paper is the best I have found yet. I can use it on all classes of people.
J. L. Walke,
Indianapolis, Ind.

* * *

I must congratulate you on the write-up on the question of rendering unto Caesar the things which are Caesar's, and unto God the things which are God's. Was also pleased to hear of the success Comrade Carr had in Baltimore.
W. G. Grainger,
Melfort, Sask.

* * *

About the Out-of-Work Number

The Out-of-Work Number is mental dynamite to the church people.
J. T. Barnes,
Hattiesburg, Miss.

* * *

Your paper is splendid and I intend to distribute personally ten of each issue and hope to report at least ten converted to Socialism at the end of the year.
Elnore Tate Guest,
Silver Creek, N. Y.

* * *

I am still pleased with the paper and the good lessons you are getting before the churches. I am sure this is the best Christian paper in the United States. My prayer is that you may have a prosperous year. (This Comrade sends $2.00 for subs.)
Wm. Higginbottom, Kentucky.

* * *

From the Locals

The **Christian Socialist** is one of the very best to reach Christians of all denominations and some of the infidels. I have been an infidel for more than thirty-five years, butI could join your church if there were one here.
H. J. Stuart, Sec.-Treas.,
Nampa Local, Idaho.

* * *

Our Local believes the **Christian Socialist** is the very best propaganda and is prepared to canvass the town for subscriptions this winter.
Lilly G. Smith, Secy.,
Sturgis, S. Dak.

* * *

From a School Boy

Comrade L. J. Oldham, of Sanger, Calif., ordered one dollar's worth of books, and writes: "I would like to order more, but as I am only a school boy my money is scarce. I read the **Christian Socialist** and it does me lots of good in talking to my school mates, and I have a hot old time with my teachers, and sometimes I get into it with the preachers. I don't know very much, but I make them think sometimes. I hope I will be able to do

something for the betterment of the human race in the future."

A boy who manifests such interest in the cause and who is willing and eager to inform himself will surely do something in the future for the betterment of the human race. May God bless and guide him.

* * *

Comrades: The **Christian Socialist** is the finest paper yet. At our Local meeting a few days ago the Comrades were discussing the best propaganda and they all decided that the **Christian Socialist** was the best Socialist paper published. We long to see the time when it can be made a Weekly, and we hope it will not be long. May the Lord bless the editors and all that are in any way helping to make it a success.

J. M. Hall,
San Simon, Ariz.

* * *

The article entitled "Jesus and the Unemployed" is simply grand. I am beginning to believe that the **Christian Socialist** puts out the grandest literature in the world.

Chas. Boeckler, Lykens, Pa.

* * *

This is a grand number. I enjoy them all, but some seem to strike deeper than others. The deeper the better.

W. T. Grainger, Sask., Can.

* * *

Your last number is the finest presentation of the Out-of-Work problem I ever saw. I will send you a good club of subs. soon.

W. M. Hicks, D. D.,
Mammoth Springs, Ark.

* * *

The Parable of the Unemployed is great.

S. C. Evans,
Taylor, Penn.

* * *

Lists of Subs Sent

Rosa B. Anderson of Ottumwa, Iowa, sent twenty-two subs, and writes: "Since reading the Unemployed number of our **Christian Socialist** and the Christmas number, I have decided that there is no other paper of its kind that pleads and educates and appeals to the class of people that the **Christian Socialist** does."

* * *

Comrade Laura C. Schroder of Allegan, Mich., has been sending lists of subs and has also had the paper sent to the Public Library. She says she has been watching to see if the people read it, and reports some one is reading it nearly every time she goes there. She also says she would like to have Mr. Carr stir up every city as he did Baltimore.

* * *

Martin Macha, Secy. of Cleveland, O., Center of the Fellowship, sent $6.00 for subs for preachers as a Christmas present to this paper.

* * *

Comrades W. H. Tilley of Ransom, Kans., sent $9.50 for subs, and Henry Redman of Hillsboro, Kans., $5.50, and J. B. Rutherford of California $6.00 for subs and books.

* * *

Books

Local, Seattle, Wash., sent in a large book order amounting to $24.00 through its Secretary, Ada C. Tryon.

* * *

Comrade S. J. Taylor of Lafayette, Colo., orders his fourth dozen of Song of Socialism, and writes the church people here use them through hearing us use the songs at our regular meetings and entertainments. Do you ask for a better recommendation than that? Send your orders along for these books.

* * *

Comrade Ida Francis Waters King of Buffalo, N. Y., has been sending subs, and recently sent a big list of preachers and teachers to whom were sent copies of our specials. $5.00 was sent to pay for them.

* * *

I have read your valued publication and must say you are doing a great work and are right on the dot from the standpoint of principle.

Roy I. Frederick, Wash.

Comrade J. R. Underwood of Kansas worked on Labor Day, but we will all forgive him, because he was getting subs for the **Christian Socialist**, and we thought how helpful it would have been if many more Comrades had remembered to do the same way. These opportunities are too good to be missed.

Our enthusiastic Comrade, T. H. Haines of Tennessee, sent his third list of subs recently and gladdened our hearts with his earnest spirit. He says: "As fast as I secure subs I forward same to you, so here I come again with seven yearlies."

* * *

"A copy of the **Christian Socialist** was recently handed me. I like its tone and spirit. It is different from any other Socialist literature I have thus far seen.

"Rev. H. H. Tilock, Ohio."

This brother subscribes for the paper, and we can guess the result.

* * *

Ada C. Tryon, Secretary of her local in Seattle, Wash., sent $4.25 for sub cards.

* * *

The **Christian Socialist** is dear to me; it is food for my soul and joy to my life.

Mrs. Sofie M. Voight,
Mountain Home, Idaho.

* * *

Gertrude S. Ely, of Bryn Mawr, Penn., sent $5.00 and writes: "I have been very much interested in your Memorial Number for Bishop Spalding, and am anxious to help in the distribution of this number."

* * *

I think the **Christian Socialist** is by far the most Christian publication in the world, as well as the best Socialism, and it's so much help and inspiration to me. Don't see how you could make it any better.

Mrs. S. M. Calkins,
Columbus, Ga.

* * *

I think the Christmas number of the **Christian Socialist** is just fine, just the kind of material we need.

Fred Thiel, Sharon Springs, Kans.

* * *

The Christmas Number is excellent. I just read it through and wish that every one who calls himself a Christian could read it and think over the truth contained therein.

Oscar Anderson,
Velva, North Dakota.

* * *

Received the sample bundle of the **Christian Socialist**, and must say, if they are the average your paper is certainly a splendid one. In am secretary of the Local here, and though my time is limited, I hope to be able to get subscriptions to your paper.

Mrs. L. K. Bullard,
Horace, Kansas.

* * *

I am a retired minister of the M. E. Church. I have read a few copies of your paper and am delighted with your spirit and your paper.

(Rev.) Isaac E. Wright, Calif.

I must take my hat off now to your paper and wish to say, if you are in the market to aid Socialism, then you may as well quit printing any more new material, you can work like slaves from now to the END and you'll never get out a better or more faithful subject than JESUS AND THE UNEMPLOYED. Please bear that in mind.

That one single piece stands at the very top of all the very best ever published by any one, any one reading that piece and not get his or her EYES opened, should be left alone; they are past the saving stage;—such is my verdict.

I have been through the numerous "ups and downs" of life and know black from white. What surprises me is, why do the millions of Dubbs stand and take it? They will curse and bemoan this, that and the other, both as to Law and Law Makers. BUT when ELECTION DAY comes about, then each and every one will go to the polls and do the very self-same disreputable and dishonorable senseless act over and over again.

H. C. Faber.

* * *

We regret very much there is not room to mention many other Comrades who have done good work for this paper.

Prof. L. P. Edwards, of Nashotah Seminary, writes: "Congratulations on your little fracas. In its way it reads used to get mixed up in, and St. Athavery much like the riots that St. Paul nasius and St. Cyril and St. Ambrose and St. Thomas a Becket and all that goodly line of doctors of the Church. It is exactly the same fight, only the color of the spotlight that plays upon the actors changes from age to age."

This professor conducts a private weekly class in Socialism among his students.

The sister of Bishop Jones of Utah, who is a Socialist, is secretary of the Alumni chapter of the Intercollegiate Socialist Fellowship at Wilkes-Barre. She writes: "One of our local comrades, a Scotch lace-worker, a high-strung earnest man and a natural orator, was won over by the Bishop Spalding Memorial number of your paper to believe in the possibility of the Church being able to take up the cause of Socialism. Up to that time, until he read about Bishop Spalding, he had "no use for a clergyman."

Six Reasons Why You Want Pearson's Magazine

Allan L. Benson

"You may quote me as saying that Pearson's Magazine is 'on the square.' It permits me to say whatever I want to as I want to. I happen to know that it is the intention both of the editor and the publisher to continue this policy."

BECAUSE it prints facts which you want to know and can find in no other magazine.

BECAUSE each month it features the pen products of Allan L. Benson. It was Benson who induced the editor of Pearson's seriously to take up the study of socialism, and it is Benson who has written some of the simplest, easiest to read and most convincing of the socialist literature of the world. Every article that Benson writes is worthy of circulation by the millions of copies.

BECAUSE Pearson's has a message on every phase of social evolution by the foremost leaders of radical and progressive thought in America.

BECAUSE it has good fiction and other features making it an ideal magazine for the home and family.

BECAUSE it is a plain magazine for plain people—plain in print, plain in paper, and plain in speech.

BECAUSE, finally, it's price is right. One dollar and a half per year. On the newsstands fifteen cents per copy.

By special arrangement we are able to send you the Christian Socialist one year and Pearson's Magazine one year, both for $1.00. Order of the Christian Socialist.

THE SOCIALIST ARGUMENT

By Charles C. Hitchcock

Admirably written exposition of what the case of Socialism is. Clear, forceful, logical, obtaining the highest praises from both Socialist and non-Socialist press.

Second edition. Paper. Price, 25 cents

ORDER OF THE CHRISTIAN SOCIALIST

THE CHRISTIAN SOCIALIST,
5457 Drexel Avenue, Chicago.

COMRADES:

I enclose herewith One Dollar, for which please send your paper for one year to the following five persons:

.....

.....

.....

.....

.....

[Signed].....

Tear off, enclose $1 and five names, and we will send them each the paper for one year.